THE

BOOKS

And Divers

EPISTLES

Of the Faithful

SERVANT of the LORD

Joſiah Coale;

Collected and Publiſhed, as it was deſired by him the Day of his departure out of this Life.

The Memorial of the Juſt is Bleſſed; the Righteous ſhall be had in Everlaſting Remembrance: But the Name of the Wicked ſhall Rot.

Printed in the Year, 1671

Concerning our

Dear Friend

AND

BROTHER

(*In the Holy-Union of Divine-Love*)

JOSIAH COALE.

Thus it ariſeth in my heart to write.

THE Holy wiſe Omnipotent God, having by his Power appeared, and manifeſted himſelf unto a Remnant of People, in the North parts of *England*, who were ſcattered up and down the Barren Mountains, ſeeking reſt, but finding none; the Lord in a wonderful manner did break in upon them, and by his Power did rend the Vail of Darkneſs that was over them, and did Purge and Purifie them; and after he had thus fitted, and prepared a People for his Praiſe, his Power moved ſtrongly in the Hearts of many,

and his Pure Love conſtrained them, to leave dear and near Relations, to declare unto others what the Lord had done for their Souls; in the Year 1654. ſeveral of God's faithful Servants, were moved of their *Maſter and Lord*, to travel into the Southern Parts of *England*, and ſome into the Weſtern Parts. The chief of which that were the firſt Proclaimers of this Heavenly Meſſage in and about *Briſtol*, were *theſe two true and faithful Servants of God John Audland, and John Cam*; by whoſe powerful Miniſtry many were convinced, and turned from Darkneſs to Light, and from Satan's Power to God; amongſt whom was our dear Brother *Joſiah Coale*; The Powerful Word of Life (declared and preached by God's Servant *John Audland*) did pierce and break his Heart, and took deep root in him, and wrought effectually to his Salvation and Redemption: He was for a Time under *deep Judgement, and walked mournfully many a day*, whereby he became a Wonder, and a gazeing-Stock, unto thoſe that were his former Acquaintance; and *he*, amongſt the reſt of the Lord's People, was Reproached, and Mocked, Reviled, and Perſecuted; but *God's Arm that was reveiled and made bear was ſtrong, and wrought powerfully in him, and rent the Vail of Darkneſs, and pluckt up the Weeds*

and

and evil Plants, which the *Enemy* had ſown in his Heart, and purified and purged his Veſſel, making it fit for the Lord's uſe: *So the Lord opened the Spring of Life and Fountain of Love in his Soul, which gave him full ſatisfaction, and cauſed his Cup to overflow*; and being thus *Tranſlated out of the Kingdom of Darkneſs, into the Kingdom of the dear Son of God*, paſſing through the Miniſtration of Condemnation, bearing daily the Croſs of Chriſt, he obtained Life and Salvation *through the Grace of Chriſt that wrought in him*, and being made Partaker *of the Divine Nature*, and the Love of God ſhed abroad in his Heart (the nature of which makes the Heart tender) by its Vertue and Power he was moved and conſtrained to leave his Fathers Houſe, and his near and dear Relations, and Native Country, and travelled by Sea through many Dangers, and preached the Goſpel in many of the Weſtern *Iſlands*, and in *Maryland*, and *Virginia*; from whence he paſſed through the *Wilderneſs* on foot, many hundreds of Miles, to *New-England*, amongſt thoſe cruel and bloody Profeſſors, who drunk the Blood of four of the Lord's Servants (only for their pure Teſtimony and Worſhip of God, which Blood the Lord will require at their Hands), he preached the Goſpel freely,

going

going a warfare at his own charge; and the Preſence of the Lord did accompany him, and by his powerful Miniſtry many were convinced, and turned to the Lord: After his long Travels in ſeveral Places and *Iſlands* beyond the *Seas*, he came over into his own Native Country (old *England*) where he laboured much in the Work and Service of the Lord, in ſeveral Counties, and was dearly beloved, and well accepted of by all that had a true ſavour of God. After ſome time here in *England*, ſpent chiefly in the Work of God, he travelled again by *Sea* into the ſeveral *Iſlands*, and *Plantations*, to viſit the tender *Seed of God, raiſed by his Power, and to water the tender Plants, which the Lord by his own Right Hand had planted*; and the good preſence of God was with him, and did ſupport him in his Exerciſes and Tryals, and brought him back ſafe into his own Country, though his outward man was much ſpent, and weakned by his ſore Travels and Exerciſes, as many of his dear Friends were ſenſible of, and often told him of it; but his Heart was bent to go on in the Work and Service of the Lord, *being willing to ſpend, and be ſpent in ſo weighty and good a Work as the Lord had called him to, it being his Meat and Drink to do the Will of his Father*: He ſuffered Impriſon-

priſonment for the Teſtimony of Jeſus, which he held, in ſeveral Places in *England*, as in *Launceſton* in *Cornwel*, in *Briſtol*, in *Kendal*, in *Weſt-moorland*, and ſeveral times in *London*; in all which he was found faithful, and did never yield to the fawning Flatteries of men; but did wait in patience till the Lord did make way for his deliverance. He was endued with a good Meaſure of the *Heavenly Power and Wiſdom of God, which made him bold and valient for the Truth*; and often times full of *Heavenly Majeſty* in his Declaration, which did wound and pierce the Hearts of many, and made them bow before the Lord, and *confeſs to the Truth* which he preached: Thoſe that were intimately acquainted with him, found him to be of a tender ſpirit, and of a ſweet loving diſpoſition; greatly delighting in the Union and Society of his Brethren, having an honourable eſteem of thoſe that were in Chriſt before him. Towards the latter end of the ninth Moneth 1668. he began to be ill in Body; but being of a ſtrong ſpirit, he kept over it for ſome time; till at laſt he was forced to keep his Chamber for ſome weeks, in which time, he was much refreſhed *with the Life and Power of God, which did ariſe in him*, to the comfort and refreſhment of thoſe that did tend him: in the midſt

midſt of his bodily weakneſs and exerciſes, he was raiſed again for a little time, and walked abroad; but ſoon after (the cauſe of his diſtemper remaining) he was brought down again, and his ſtrength paſſed away by degrees, until a Period was put to his days; he was full of love even to the laſt, and his Heart was broken and melted before the Lord; and many times broke forth and praiſed the Lord, and declared much of the goodneſs of God unto him, which did ever melt and tender the Hearts of thoſe that heard him; he paſſed away like a Lamb, without the leaſt Sigh or Groan, even as One falling into a ſweet Sleep, and ſo is at reſt with the Lord, and the Lamb, and all the holy Angels and Saints; and ſhall reſt in peace and joy forevermore (and to convince the Reader, that theſe things teſtified of him, are true) (as many living Witneſſes can ſeal to the ſame) look over his own Writings, and read over his ſeveral Epiſtles, written to the Churches at ſeveral times, and upon ſeveral Occaſions, which are gathered together and preſented to thy view, and if thou haſt any true ſpiritual ſence in thee, thou wilt feel and diſcern that *ſuch ſweet and pleaſant Streams muſt needs flow from a ſweet and good Fountain, knowing that one Fountain doth not ſend forth*

ſweet

ſweet and bitter Water; therefore the Streams being ſweet, the Fountain (or Well from whence they ſpring) is ſweet alſo; and he having drunk deep draughts of the Water (that Chriſt gives) it became in him a Well of Living Water, ſpringing up into Eternal Life, according to the ſaying of Chriſt our Saviour: *Whoſoever ſhall drink of the Water that I give it ſhall be in him a Well of Living Water, ſpringing up into Eternal Life.* And that this was true in him, is atteſted unto by one, who had large experience of his Integrity, and Holy Zeal for God; who ha: been often in travels with him, and ſtill is a Labourer in the Lord's Vine-yard, deſiring and praying to Almighty God, that the ſcattered Sheep may be gathered into the Fold of the good Shepherd; *That ſo there may be one Sheep-Fold, and one Stepherd.*

A. P.

A

TESTIMONY

Concerning

Josiah Coale.

AS concerning our dear Friend and Brother *Josiah Coale*, I having had a certain knowledge of him, and his Life, from that Converſation we had many times together in the Service of the Lord, and living Society of the Holy Spirit; I have this Teſtimony to give of him.

That he was a Man indued with an heavenly and effectual Gift, and therein was enlarged and increas'd as a Reward upon him, after his ſore Travels and Labour in the Goſpel beyond *Seas*; and he had a real love and eſtimation of his Brethren in the Service and Work of the Lord, and delighted in their Fellowſhip and Communion, being often refreſht thereby. His faithfulneſs was manifeſted to God, and to his People, amongſt whom he laboured,

boured; he was freely given up to improve his Gift in the Heavenly Calling wherewith he was called, *to ſpend and to be ſpent for the Goſpel's ſake* (wherein he had his reward) counting nothing too dear of Life, Relation, or Eſtate, to reſign up in and for that Service, wherein he manifeſted both his Commiſſion and Power to be of God, and not of man, for the gathering out of Darkneſs, falſe Wayes, and Worſhips, emty Profeſſions, and vain Traditions of men, into the Light, and Living way of Truth, that therein they might ſerve and worſhip God in Spirit, which admits of no confidence in the Fleſh, nor products thereof.

He was a Man of a tender ſpirit, having a reverent eſteem of his faithful Brethren and elders in the Truth, and he had a tender care to preſerve Unity, and Brotherly Love; as alſo the ſence he had of his reward, made him chearful in his Service, and fervent in ſpirit, and zealous in his Teſtimonies againſt all falſe and deceitful ſpirits, which ſlight and diſ-eſteem Truth, and lead into Apoſtacy from the Unity and Fellowſhip of the Goſpel, whoſe wayes do not tend to Peace, but Strife, and Self-ſeparation.

He fervently preached the Croſs of Chriſt,

and preſt the neceſſity of obedience through it, and unto watchfulneſs in the fear of God: He preached Faith in the Power of God, and the Righteouſneſs thereof, not to ſtand in the wiſdom of man, nor in lifeleſs Profeſſions, or traditional Opinions, nor yet to conſiſt in ſelf acting, and voluntary humility, but in Spirit and Life, from which living Obedience and Righteouſneſs naturally ſpring; by which Teſtimony and Preaching he was inſtrumental to affect the Hearts of many with the excellency of the Truth, as it is in Jeſus; and turn many thereunto, even from Darkneſs unto Light, and from Satan's Power to God, that they might both receive Remiſſion of ſin, and Poſſeſſion of Life Eternal: And as he had freely received of Chriſt, ſo he freely gave, and as he was freely given up to ſpend, and to be ſpent for the Lord; ſo he ſpared not of his outward Subſtance in his Service, his care being ſuch (to cut off occaſions from ſuch as ſeek them, and ſo to keep the Goſpel without charge, as that he many times would not uſe his power and freedom which Chriſt allowed his Miniſters in that caſe, as mentioned in *Luke, Chap.* 10. *Verſe* 7. but with the Apoſtle *Paul* debaſed himſelf, that he might not prove chargable to the Churches, and indeed, he went

went much a warfare at his own charges, giving freely up, both his Liberty and Life for the promotion of the Goſpel of Truth, both in this, and other *Nations* through many Hazards and difficulties, particularly of late years in this *City* of *London*; wherein the bleſſed effects of his Labours, Travels, and Sufferings are felt and known by many.

And as he lived in and by the Faith of God's Elect, ſo with him to live was Chriſt, and to dye a Gain; who being outwardly ſpent for the Goſpel ſake, was inwardly renewed by the Vertue of the ſame, whereby having conquered Death and the Grave, he chearfully embraced his Diſſolution, and changed for a full and perpetual Injoyment of that Joy and Reward of Life and Glory, which he had long an Earneſt and Evidence of in himſelf; and in the fulneſs of which his Soul now reſts, and lives for evermore; *Yea, his life is felt in the heavenly Society; and though he being dead, yet ſpeaketh in him, in whom he died, who is his Reſurrection and Life for evermore.*

G. W.

A Short

TETIMONY

OF

The *Life*, *Death*, and *Miniſtry* of that Faithfull Servant of the

LORD

Joſiah Coale;

THough I knew him not from the beginning, *yet I knew him in that which hath neither beginning of Dayes, nor end of Life*, which is the Eternal Power of God; that by which he was ſeparated from the World, *and made an able, powerful and faithful Miniſter of the everlaſting Goſpel of Chriſt Jeſus our Lord*, and which in all Travels, Trials and Sufferings that did attend him, made him more then Conqueror, to the glorifying of the Name of the Lord in the ſight of his Enemies,

mies, and to the repleniſhing of his Soul with Divine Conſolations.

In the Eternal Light I knew him, and had often and ſweet Fellowſhip with him therein to my great refreſhment, *even* in *the gloomy and dark day of my early and deep Exerciſes*; and though he was a man free in his diſpoſition, and ready to help all through the tenderneſs of his ſpirit, yet was he indued with ſound Judgment, to the diſcerning of ſpirits, and giving no liberty to the Fleſh; but was dreadful in his Teſtimony againſt the *Life, Glory and Cuſtomes of the World* (being redeemed therefrom, and made a Witneſs through Judgment of that pure Spirit of Glory, which was before the World began, which vails and darkens the beauty of Fleſh, and gathers into Purity, and Self-denial through the Sanctifying operation of the ſame) I had intimacy with him above many; but ſo mixt was his kindneſs with ſeriouſneſs, and his familiarity with a ſtay'd, and examplary Behaviour, as he was ever an honour to the Truth, and therein a confirmer of his holy Teſtimony, and weaker Brethren.

He was an inceſſant Labourer in the Goſpel, and Few ~~more~~ more ſpent in its Service; his Soul ſeem'd wholly

wholly bent to the Renowning of it, and its Enemies he ever accounted his: His Declaration was to the Ungodly World *like an Axe, an Hammer, or a Sword, ſharp and piercing*, being moſtly attended with an eminent appearance of the dreadful Power of the Lord, *to the cutting down of many a tall Cedar, and to the making of many lofty Oaks to bow*; but to the Faithful and diligent (who mind the things of Chriſt more then their own) *O the ſoft and pleaſant Streams of Life Immortal, that have run through him to the refreſhing of thoſe the Lord's Heritage*; yea, 'twas his life and joy to be ſpeaking the Word of the Lord, and not his own: And many thouſands doubtleſs reſt behind, who are living Teſtimonies to the *Power, Vertue, and Efficacy of his Miniſtry*; but above all terrible was he to the Sowers of Strife, ſecret Back-biters, and ſuch as rend the holy Body, and ſeparate from the Life, Love, and Fellowſhip of the Bleſſed Truth: *Who in their own ſelfiſh ſpirit ſet themſelves over the holy Brethren, by feignedneſs and deceitful appearances, to the betraying of the Simple-hearted, and ketching the Innocent in their Snares.*

Yet was he ready to reach out an helping Hand to ſave the upright Hearted, whoſe deſires were to the Lord, and the Fellowſhip of the Faithful.

Faithful: He was Hardy, Valiant, and fixt, not of thoſe that ſhun the Croſs, or ſell their Birthright for a Meſs of Pottage. He baulkt no Danger for the ſake of his bleſſed Teſtimony, but ever met in the Lord's Armour, by which he has many times overcome in *England*, *Holland*, *Barbadoes*, *Virginia*, *New-England*, *Mary-Land*, *&c.* where through many difficulties, he boldly preached the everlaſting Goſpel, *Chriſt in him the Hope of Glory.*

He was a good Example, as well for his Liberality as Faithfulneſs; for as I am a Witneſs, that the proſperity of God's Truth (and dear Friends) was above all things moſt in his Eye; ſo was he alwayes cautious of making the Goſpel chargeable to any; but having ſome *Eſtate* of his own he freely imploy'd it in the Lord's Service, *counting nothing too dear for the Name and Service of the Lord.*

And thus having laboured his natural ſtrength away, in this heavenly Warfare, for the promotion of the glorious Truth of the Lord, and the advancment of its Intereſt and Dominion in the World (for about twelve Years together) (he did with perfect underſtanding, and in an extraordinary enjoyment of the Lord's *Life*, *Majeſty* and *Preſence* (to the refreſhment of the Be-

holders) on the 15th of the 11th Moneth 1668. he chearfully laid down his Mortal Body (it being in the five and thirtieth Year of his Age) *that he might be perfectly cloathed on, with Bleſſed Immortallity, which is the Wages of the Work, and the Eternal Recompence of his Temporal Tribulations.*

And now is he truely aſcended above and beyond every Trouble, and Temptation, *where all Tears are wip'd away from his Eyes, and upon Mount* Zion *does he ſtand, amongſt the reſt of our holy Brethren, and thoſe Martyrs (who kept the Teſtimony of Jeſus in their day) ſinging the Song of the Lamb for evermore.*

Therefore ſhall his Memorial remain as a ſweet Oyntment with the Righteous, and time ſhall never blot him out of their remembrance; *for amongſt the Worthies ſhall he be reckoned in the Generations to come, becauſe he loved not his Life unto Death*, but chos'd to paſs through the many Tribulations, which have given him an enterance into the Everlaſting Reſt, *where his ſpirit lives and remains with God for ever.*

My Soul is often heavy, and bowed down in the ſence of the loſs of theſe Valiants, at this time of the day; but herein am I ſatisfied, that our God that raiſed them, will fill up their

places

places, *and daily bring forth by his Eternal Arm, many noble Champions for his Glory, who shall sound forth his Wonders to the Ends of the Earth, and stand as Saviours (upon Mount-Zion) to the Nations.*

And therefore woes to the dark hellish sin-pleasing persecuting *Priests, Professors, and Prophane*, of the whole Earth; *for the Lord God Omnipotent is taking to himself his great Power, and he will Reign whose Kingdom stands in Righteousness, and is an Everlasting Kingdom, and of whose Government and Dominion there shall be no end.*

W. Penn.

AN EPISTLE TO THE READER, As Concerning Josiah Coale.

HE did labour much in the Power of the Lord, and did ſtand in the Power of the Lord againſt the ſpirit of the World, and againſt all the Oppoſers of the Truth to his dying day; yea within one Hour and a half of his death (ſee his Teſtimony againſt the dark blaſphemous ſpirit of *Muggleton*, in the latter end of this Book) and beſides the ſeveral Oppoſers of the Truth, of the ſeveral *Sects* in *New-England*, *Barbadoes*, *Virginia*, *Mary-Land*, and other *Iſlands*; and the ſeveral Cruel and Inhumane Sufferings, and Impriſonments by the chief Prieſts, Profeſſors, and Rulers) which would be to large to mention, and

and would make a great Volumn, that he ſuffered amongſt them: And alſo his ſore Travels among the *Heathen* in *America*, concerning the Truth, and preaching the Goſpel; and when the cruel murdering Prieſts and Profeſſors of *New-England*, which Murdered, and Martyr'd, and Spoyled ſo many of the Goods of our Friends, and burned ſome of them with their hot Irons, and cut off the Ears of ſome of our Friends for the Truth and Goſpel's ſake. Theſe *New-England* perſecuting Profeſſors ſaid to ſome that they did perſecute; Why did not our Friends come thorow the *Heathen* by Land, from *Virginia* to *New-England*, thorow the *Wilderneſs* on foot; for they looked for Miracles: but *Joſiah Coale* and another, was that very Time paſſing thorow the *Heathen*, and the *Wilderneſs*, from *Virginia* to *New-England*: and the perſecuting Profeſſors of *New-England*, then did not think that they were ſo near them, that did paſs thorow the *Woods* and *Wilderneſſes*, which immediately came among them: having paſſed thorow the *Woods*, and wilde *Wilderneſſes*, and thorow the danger of the Men-Eaters, and wilde *Beaſts*, and venomous Creatures; but when they came through much Hunger, and Cold, and Wearineſs, through the Bogs and Waters into

New-

New-England, they found worſs entertainment among the *New-England* perſecuting Prieſts and Profeſſers, then they had found among the wilde and venomous *Beaſts*, and *Men-eaters*; yea, they were worſs to them, and others of the Diſciples of Chriſt (as I ſaid) then the *Heathen* and *Men-eaters*; who had paſſed thorow much danger of their lives, and oft times were fain to cut down *Cheſt-Nut-Trees*, for the Nuts for Food, when they were hungry: And nevertheleſs when theſe came immediatly upon the blind perſecuting Profeſſors in *New-England*, theſe Profeſſors were in as much Unbelief, as ever they were before; as it may appear more at large in the Record of *New-England's* Perſecutions; And alſo this *Joſiah Coale's* Labour and Travels in *Holland*, and in the *Low Countries*, concerning the Goſpel of God, and his Truth; where ever he came he did bear his Teſtimony againſt that ſpirit that did oppoſe the Truth, and he did live to ſee much of it over-thrown: And alſo when this *Joſiah Coale* was weak, the Power of the Lord was freſh in him, and a little before he died, I ſpoke to him, that the Friends that were with him, might go forth of the Room, for I had ſomething to ſay to him, and when they were gone, I asked him, if

that

that he was clear, or whether any thing did lie upon him to write to Friend in *England*, or any other Parts of the World beyond the *Seas* to Friends; and he ſaid, that he was clear of writing to them, and how that the Lord by his Power and Majeſty, had carried him through *England*, and other *Nations*, and ſo he had nothing to write; but deſired his love might be remembred to all the Friends, and ſaid, that one thing did lie upon him: He did underſtand that I had a Book in anſwer to *Muggleton*, and that when he was gone, *Muggleton* and his Company would boaſt againſt him; wherefore he deſired that I would put a few words of his laſt Teſtimony againſt *Muggleton* in my Book, and I bade him to write them out, for I was to go to ſee a Friend hard by, and would come to him preſently again, and at that time as he was ſitting in his Chair by the fire, he ſpoke them forth in the Power of the Lord God, as freſh as if he had ayled nothing, and a Friend took it in writing; which Teſtimony is inſerted in the latter Part of this Book (as is before noted) After this was done, *Joſiah Coale* deſired me to pray, that he might have an eaſie paſſage; and when I came to him again, he was ſitting by the fire as before, in the Power of the Lord,

Lord, and full of it; and after ſeeing him to begin to be heavy, I bade him to go and lie on the Bed, which he did, and with Friends help roſe up again, and ſate on the ſide of the Bed, and Friends ſate about him, and heal'd him; and I went to him, and heal'd him, and he was full of the Power of the Lord, and his Seed and Life, that was over all; and ſo in that he departed away in the Arms of Friends, as he ſate on the ſide of his Bed; and had a very eaſie paſſage through the Life in which he remaines. His Age when he died was 35. Years and two Moneths, and he was in the Service of the Lord, preaching his Goſpel about twelve Years, and did convince many to the Lord's Truth, and brought many from the vain Rudiments of the World to the Goſpel. You may ſee ſome of his Epiſtles and Writings in this following Book, which he left in writing, being carefully copied out, and placed together; which is but ſome of what he hath written, and ſpoken.

Gorge Fox.

A few Lines concerning Joſiah Coale.

IS dear *Joſiah* gone? yes, he is gone;
He's gone from us, in the Eternal One:
Where he from all his Labour is at Reſt,
I'th Boſom of the Father, who is forever Bleſt.
Ah Valiant Champion for God's Truth, ſo pure,
Thy Name's as precious Oyntment, thy Memory ſhall dure
In upright Hearts, from them nothing can hide
Thy Worth; thy Faithfulneſs ſhall ſtill abide,
To their Refreſhment, though thy Body's laid
I'th Bowels of the Earth; yet as thou ſaid,
God's Majeſty was with thee, and the Crown
Of Immortal Life is on thee; and that will renown
Thy Name to Generations, yet unborn,
When they ſhall hear, *Joſiah* did adorn
The Goſpel of our Lord by Doctrine that was ſound,
Within his Native Land; ye he was found
In forraign Iſlands, ſpreading forth the Fame
Of his beloved Lord: and that his Name
Might be advanced, thought no Travel long;
Let God be Magnified, that was his Song:
His Travels they were ſore, within, and eke without:
His Recompence was large; yes, there's no doubt.
Now he ſhines as a Star, of no ſmall magnitude,
Who, by the Power of God, hath convinc'd a Multitude.
Many are the Children, he hath gathered
To the Knowledge of the Lord, and Chriſt their Head.
He rightly did divide the Word of God;
Gave Milk to Babes; but Fools are for the Rod:
He ſweetly comforted the Meek:
Ah he was ſtrength unto the Weak;
But terrible he was to the Stout-hearted,
Who verily was ſmote before they parted.

The Workers of Iniquity by him
Were trampled under foot; the man of sin
Was sorely wounded by his powerful Hand;
The Hypocrites before him could not stand,
But by the Power of God he did them slay:
But now, alas, he's gone, he's gone away.
And we who lov'd him, though our Loss is great;
Yet being fix'd in God, we are compleat;
There meet we with his Spirit, who gather'd is
Into the Mansion of Eternal Bliss.
Praised be God, and Magnified be He,
Who never waxeth old, nor chang'd can be.

M. F.

THE

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THE

To all

Dear Friends

OF

TRUTH,

Who are Sufferers at this day for their TESTIMONY to the TRUTH,

And for the

Cauſe of God

(in the Priſons of *London*, *Hartford*, *&c.*)

This is a Salutation of my Love and Life.

MY dearly beloved Friends, who are oft brought into my Remembrance, and preſented before me by the Spirit of the Lord; with whom my Life is, and unto whom the Love of my ſoul doth even flow forth and extend it ſelf; in the Vertue of that Life which is Infinite and Eternal, and in the Spirit of Supplication my ſoul is daily pour'd forth unto the Lord, before

the Throne of his Majeſty, on your behalfs; Beſeeching and Deſiring, That he will ſo furniſh and arm you with the whole Armour of his own Righteouſneſs, that you may be entire wanting nothing; and that you may be enabled to ſtand, and hold out unto the End in this day of Battel and Tryal; and that, as *Valiant Souldiers* of the Lamb, you may endure (all Hardſhips) as ſeeing him preſent in the midſt of you, who is Inviſible; in the Faith of the Anſwer whereof I dearly ſalute you all.

And dear Friends, in this you may all be enboldned (and in this Conſideration your Heads may be lifted up above all Sufferings, even in the midſt of them) that the Cauſe in which you are engag'd, and for which you ſuffer, is a Righteous Cauſe, of which we have the Witneſs or Teſtimony in our own Conſciences; and a more certain Witneſs cannot be: and this Witneſs doth teſtifie, That our Cauſe is the Cauſe of God; who hath call'd us out of Darkneſs into his marvelous Light, and hath made choice of us, to bear *Teſtimony* to (and ſtand Witneſſes for) his *Name* and *Truth*, in this Day of his *Spiritual Appearance*, and Manifeſtation, or Revelation of the Son of his Love; whoſe quickening Spirit we have receiv'd, by which we are ſeperated from the World; and by which we have been (and ſtill are) conſtrain'd to bear Teſtimony againſt all Oppreſſion and Cruelty, and againſt all the Unrighteouſneſs of this ſinful World; for which Cauſe theſe Sufferings come upon us, and attend us: But bleſſed be the Lord, who hath call'd us with ſo Honorable a Calling, and accounted us worthy to ſuffer for ſo Honourable a Cauſe, as, *Our Teſtimony for his Bleſſed Name and Truth*: the Reward thereof (which is great) will be certain unto all who are found Faithful unto the End.

Wherefore my dear Friends (towards whom my Bowels

of

of Love even earn, and my Life and Soul reacheth, as you may feel, who are ſenſible of Life) I ſay unto you all, in the Name and Fear of the Lord, Lift up your Heads, over, and above all *Sufferings*, both preſent and to come; I ſay, in the Faith look over them all, unto him who is inviſible, who will out-laſt them all; who alone hath Immortallity, and dwells in the Light; whoſe Preſence is certainly with you and amongſt you, and will be ſo continu'd as you walk and continue with him in his Everlaſting Covenant of Light, in which he dwells: Wherefore let your Life, Delight, and Habitation be in him; for, my Friends, you whoſe Hearts are upright unto God, know right well, that the Lord hath not been at any time wanting unto you in any Exerciſe, of what nature or kind ſoever, in time paſt; the conſideration of which is a ſufficient Encouragement to every one, to caſt their Care upon him, and to reſign up themſelves unto him, who takes Care for them. And if the Enemy be permitted ſo far to prevail, as to execute his Decrees made againſt us; yet in this may we be all ſatisfied, that it ſhall certainly work for good unto us in the End, and ſhall make for the furtherance of the Glorious Goſpel of Peace, and for the Exaltation of the Worthy Name of the Lord, by which we are call'd; wherefore in Contentedneſs with the Will of the Lord in all ſtates, let every one reſt, reſign'd up unto him, and in the Gift of his own Spirit wait upon him to receive daily Refreſhment from his Preſence, that you may be Water'd, Refreſhed, and Conſolated from day to day; that ſo you may grow in his Grace, and be kept freſh and living in his precious Truth, to ſhine forth in the beauty thereof. And let it be your great Care above all things, to keep in the Enjoyment and Feeling of the Peace and Love of God in your own Hearts, and in

that you will have Content in all Conditions; and live in Love and in Peace one with another, and have perfect Charity amongſt your ſelves: and whatſoever tends to the contrary, let it be condemned by the Light in the riſe of it. And bear with (and for) one another, and watch over one another in Love, and therein exhort one another; and build up one another in the moſt precious Faith, which gives you Victory over the World, and over all the Perſecuting Powers of Darkneſs; and be a Strength, and a Refreſhing, and a Comfort one unto another in your Perſecuted Suffering State and Condition.

And God Almighty keep you all, and refreſh your hearts daily with his Love, and renew your ſtrength with the vertue of his Life, that none may be weary, nor faint in your Minds; but that all may endure with Patience, and Valour, and Boldneſs, and Courage, in the Lamb's Spirit unto the End; that in the End you may be Crown'd with the Crown of Immortal Life and Glory, which never fades away, which is the Daily-Prayer of him who dearly and entirely loves you all, who are of an Upright Heart; by which Love I was conſtrain'd to ſalute you all at this time with theſe few Lines, and ſo reſt in it.

From my outward Being near *Briſtol*, this 20th of the 1ſt Moneth, 1665.

Your Dear and truly Loving Friend and Brother,

Joſiah Coale.

A Salutation of Love From the Spirit of Life, Unto all Friends of TRUTH:

Who are in Exilement, or Sentenc'd to Exilement, for the Exercise of their Pure Consciences in the Service and Worship of God.

MY beloved Friends, Brethren, and Sisters, who are expos'd to Exilement, from the Land of your Nativity, for the sake of your Testimony to the blessed Truth of God; and who have been, and are content to suffer the loss of all that were dear unto you in this present World, for the sake of the Lord Jesus Christ, and rather then to betray that blessed Testimony, which God had committed unto you to bear for his Name; and who have sufficiently manifested your fidelity

unto

unto the Lord and his bleſſed Truth, even in the view of the whole World (as a Witneſs againſt their Falſe, Antichriſtian, and Idolatrous Worſhips (which God by his Power) will certainly throw down, and bring to nought) and who have bore Teſtimony in Faithfulneſs (in and by your Submiſſiveneſs to an Exil'd Eſtate) againſt that Antichriſtian ſpirit of Perſecution, which Raigns and Rules in the Hearts of all the Apoſtate Falſe *Chriſtians*, whoſe Worſhip ſtandeth in Subjection to the Precepts and Commandments of Men, and in Bowing to Stocks and Stones, and to the Works of Men's Hands, and in other Outward Performances, without the Inward Leadings of the Spirit of the Lord; and in this Antichriſtian-ſpirit (by which they have been exerciſed (in the aforeſaid Idolatrous Abominations) they have been Killing, Deſtroying, and Devouring one another about thoſe things which are their own Inventions, ſet up in their own Wills, which they would have all to conform to: and have long impoſed it one upon another by Penal Laws, and thereby have enforced many (who fear'd Man more then God) to conform, contrary to what they were perſwaded in their own Conſciences) to worſhip the Image ſet up by them; yet a Remnant there was alwayes, whom God preſerved, and rais'd up by his Power, to ſtand faithful Witneſſes againſt their Idolatrous Worſhips and Traditions, whoſe Blood this Antichriſtian-ſpirit in the Beaſt and falſe Prophet, that carries the *Whore*, hath always drunk; and many Faithful Martyrs of Jeſus, in times paſt, have ſeal'd their Teſtimony againſt this falſe Church of Apoſtate Chriſtians (in which this Antichriſtian ſpirit rules), even with their very Lives, though they did not ſee nor underſtand the things that are now ſeen and underſtood by many; yet (bleſſed be the Lord) they were

by

by his Power and Spirit ſo furniſhed, and ſuſtained, and ſo filled with Love to God and his Cauſe, and with Zeal againſt the falſe Church, and her Antichriſtian Impoſitions and Idolatries; that they loved not their Lives unto death, but laid down their Lives with Chearfulneſs, as a Teſtimony againſt them; and ſo, through Faith have obtained a Good Report amongſt us, who are now following the Lamb in the ſame Foot-ſteps of the Flock.

And ſo, my Beloved Friends, Seeing that now, in fulneſs of time, God hath rais'd us up by his Power, according to his Purpoſe, and Determination, and Fore-knowledge, to be faithful Witneſſes for his Name and Truth, and to the Power of his Appearance in our Hearts, and to bear Teſtimony againſt the aforeſaid Superſtitions, and and Idolatrous Impoſitions, which are practis'd at this day amongſt them that know not the only true and living God, nor Jeſus Chriſt, whom he hath ſent a Light into the World: I ſay, my Friends, Theſe things are ſufficient to engage our Hearts unto the Lord, follow him unto the end, through all Trials and Exerciſes, of what nature or kind ſoever, that for the future may come upon us, for our Teſtimonies ſake: For, my Friends, We know right well, that God hath not been wanting unto us in any Tryal or State whatſoever (if we have not been wanting in our Obedience unto him) but hath been alwayes preſent with us, and hath oft caus'd his Love to abound unto us, and in us, being ſhed abroad in our hearts by his good Spirit; ſo that for joy of Heart we could even ſing Praiſes to the Name of the Lord in the midſt of our Sufferings and Afflictions; ſo that we have no Cauſe to be diſcourag'd at the Sufferings which attend us, nor at the Threats and Frowns of Wicked Men, who hate and perſecute us without a juſt Cauſe; but we have rather great Cauſe of encou-

ragement

ragement to perſevere and go on, bearing forth our Teſtimony for the Lord through all Sufferings, if it be Death it ſelf, knowing the Reward thereof to be ſo exceeding great; and having this Confidence in our ſelves, *That none of theſe things ſhall be able to move us, nor to ſeperate us from the Love of God which we have in Chriſt Jeſus:* Nay, but rather ſhall confirm us; for as the Apoſtle ſaid, *It is an evident Token to us of Salvation, but to our Adverſaries of Perdition, and that of God.*

And ſo, my Beloved Friends, You who are already Exil'd, and ſent into forreign Parts of the World, for your Teſtimony's ſake; I doubt not but you experimentally know, in an eſpecial manner, the Largeneſs of the Extent of God's Love unto his People in a *Suffering Condition*, you having been in meaſure exercis'd therein, beyond many others; though I doubt not (but have the Teſtimony of God's Holy Spirit) that many are as freely given up in the ſame Faith, for the ſame Teſtimony, to partake with you outwardly of the ſame *Sufferings*, as they do inwardly ſympathize with you therein, if the Lord ſee it meet for the Honour of his Name, ſo to ſuffer them to be exerciſed; Yet nevertheleſs, All who have been, and are faithful to God in their Places, have, and do enjoy ſo much of the Peace and Preſence of God, as is fully ſatisfactory unto them; ſo that in the Unity of the Spirit of Life, which from God we have receiv'd, and by which we are ſeperated from the World, and its Wayes and Works of Darkneſs, and by which we are rais'd up to be faithful and true Witneſſes for God, and againſt the Traditions of men, by which they have made void God's Commandments; I ſay, in this Spirit we do ſympathize and partake with you, both in Suffering and in Rejoycing, and have a real Sence upon our hearts and ſpirits of your Eſtate; and we are not unmindful

mindful of you, but do heartily pray, That Grace, Health, Mercy, and Peace, together with all Spiritual Bleſſings in Chriſt our Lord, may be continually multiplied and encreaſed amongſt you, that the Aboundings thereof you may know unto your great Conſolation; that ſo, being thereby watered and refreſhed, you may grow in the Grace of God, and in the Knowledge of our Lord Jeſus, and may feel his Life to encreaſe in you, and ſo to ſtrengthen you, that you thereby may be able to teach others alſo, and to inſtruct them in the Way of Life and Salvation, that ſo your Sufferings and Exilement may make for the Furtherance of the Goſpel of God, and for the ſpreading of his Bleſſed Glorious Truth through the Nations, and for the gathering into it them who are yet afar off from God, and Strangers unto him; that ſo the Witneſs of God in all Conſciences being anſwer'd by you, both in Life, Converſation, and Doctrine you may be a good ſavour unto God, both in them that believe, and alſo in them that periſh, that the Juſtification of Life in the Spirit of the Lord Jeſus Chriſt you may all feel and witneſs, and that will be your alone Satisfaction in all Conditions, and therein my Love doth dearly ſalute you all.

And in this, my Dear Friends, pray one for another, and walk together in Love, and be of one Mind and Practice in all things that appertain to the Worſhip of God, and to your Teſtimony for Him, and againſt the World, and its Wayes and Worſhips; and live in Peace one with another; and build up one another in your moſt precious Faith; and watch over one another in the Spirit of Love and Meekneſs; and let there be no Straightneſs nor Strangeneſs one towards another; but be Open-hearted and Tender one to another: And if any thing appear amongſt any of you, which tends to the Hurt of any Par-

ticular, or to the Truth in general, in the Spirit of Meekneſs let it be ſpoken to them, and in the ſame Spirit let it be receiv'd; and that will keep down all that may ariſe to make any Diſſention, to cauſe any ſtraitneſs or ſtrangeneſs amongſt you, and ſo you will be kept in the unity of the Truth, which will be a good ſavour amongſt all people; and in that the Lord will take Delight to dwell amongſt you, and to do you good; and in that God Almighty be with you, and bleſs you, and water you with the Dew of Heaven, and cauſe the Showers of his Love to deſcend upon you, that you may be refreſhed and kept alive in the Truth, therein to live according to God in the Spirit, and not according to men in the Fleſh, but in that by which you are judged according to men, and by which you are crucified unto the World; and therein your Joy, Peace, and Comfort will be Everlaſting.

And ſo dear Friends, Let nothing enter that would deprive you of your Peace and Comfort, leſt you loſe the Reward of your Sufferings; but keep in Lowlineſs, and Watchfulneſs, and in true Humility of mind and ſpirit; for therein is Safety: And its the Humble that God teacheth and ſupporteth: And without his aſſiſting Spirit of Grace we can do nothing that will add to our Comfort or Conſolation; and therefore, whatever our ſtate be, we have daily need of an Aſſiſtance from him, and of the renewing of our ſtrength by him, by whom alone we are able to do all things, and in him nothing is too hard for us; for its through him (that we are more then Conquerors, and by Faith in him) we ſtand, and that gives Victory over the World: And in that, my Dear Friends, all live and walk, and thereby you will have free acceſs to God, and will meet with us at the Throne of Grace, and Ocean of Life; and there the Miniſter of the Sanctuary is ſeen alwayes

near

near at hand, adminiſtring unto every one according to their neceſſity, who will give Ability and Strength ſufficient to endure all things, and to anſwer his Requirings in all things; and will alſo keep down (and under) all which would ariſe to exalt the mind above meaſure in the time of enjoyment of the Reward that is receiv'd through Sufferings; and hereby you will be preſerv'd out of all the Snares of the Enemy: And in this my Love is dear to you all, and to the whole Flock of God in all Parts of the World; and to this Spirit of Grace I do commit you all, and reſign you up to be govern'd and protected thereby; for, by it I was at this time moved to write theſe Lines to you, in which I doubt not but it will be received, by all whoſe hearts are ſincere towards God: And in that God Almighty be with your ſpirits, *Amen.*

London, this 28th of the 11th Moneth, 1665.

I am your Dearly Loving Brother, in the Patient Long-Suffering Spirit of the Lamb.

Joſiah Coale.

Let this be read amongſt Friends who are Exil'd, or ſentenced for Exilement, when they are met together in the Fear of the Lord.

An Epiſtle to

FRIENDS In Holland.

MY Dearly Beloved Friends, I ofttimes remember you,& make mention of you in my Prayers to the Lord, ſince I outwardly ſaw your Faces, and my Love in the Lord is unfeigned to you, in which I have, for your Good travel'd amongſt yon, and in which at this time I dearly ſalute you, as thoſe whom God Almighty hath reached unto and viſited, that you might have Acquaintance with him, and that you might be made Partakers of his Endleſs Love in his Son Chriſt Jeſus, and therewith might love one another, as he hath loved you, who hath forgiven you your Treſpaſſes, that you might take Example thereby to Forgive one another; that ſo you may have the Mind of his Spirit of Love, and be like him in this preſent evil World, and that you might bear his Image amongſt the Children of Men, and ſtand as Witneſſes for him, and appear on his behalf in that Life, through which you will anſwer the Witneſs of God in the Hearts of all People; that ſo you bring Honour, and Glory, and Praiſe to the Name of the Lord, who hath viſited you; *To whom all Glory belongs forever,* Amen.

My Beloved Friends, Prize the Mercies of the Lord, with which

which he hath viſited you; and walk worthy of his Love, which hath been additionally manifeſted through the many tender Viſitations which he hath ſent unto you by his *Servants*, whom he hath moved from time to time to come amongſt you with the Meſſage of Life, as Diſpencers of his Word of Reconciliation, for your Conſolation and Comfort: And every one in your own particulars, feel the Meaſure of the Meek Spirit of the Lamb, that your minds may be daily exercis'd thereby, in the Croſs to all that is contrary to the Nature thereof, that ſo your Hearts and Souls may be ſeaſon'd therewith, and the contrary kept down and bow'd under it: And as all are exerciſed with this Spirit of the Lamb, you will more and more grow into its nature, through the refreſhing Vertue which therein and thereby you will daily receive; and this is alone that which preſents all a Good Savour unto God; and in this (you know) we have labour'd amongſt you; and therein you will feel my Love and Life, which is in that which is not of this World; and therein the Fellowſhip of the Children of Light ſtands, which is a Myſtery to the *World*; and in that, *Love*, *Unity*, *Peace*, *Meekneſs* and *Gentleneſs* will encreaſe amongſt you, which are excellent *Vertues*, and amiable to behold; and that which is Paſſionate, or Haſty and Unſavory ſhall not have a place amongſt you; but you will all be Examples of good one unto another: And alſo, Your *Life*, and Holy Chaſte *Converſation* will preach unto the *World*, by which they that are without ſhall be *convinc'd*, and made to confeſs, *That God is in you*; and in this you will be a *Good Savour* unto God; and he will take Delight to manifeſt his Preſence and Bleſſings amongſt you, and to multiply his Mercies unto you; and will water you daily with the Dew of Heaven, through which you will be kept in the Freſhneſs of the

Life

Life of the Bleſſed Unchangeable Truth; for the Lord waits to be Gracious unto all them that wait upon him for the Teachings of his Spirit of Grace, and are taught thereby; and ſuch he enricheth with the Riches of his Grace, through which they live unto him; and in that all are a ſtrength one unto another, and a Refreſhment and Comfort to each other: And ſo, my dear Friends, In that God Almighty keep you, and be with you, and water you daily with the Dew of Heaven, that you may grow thereby, and dwell alſo in Watchfulneſs, in the Light, and keep in the weighty Truth, the true Foundation, that the Underſtandings of all may be keqt clear and open, that none may be beguil'd of their Peace nor Crown of Life: And all watch over one another in Love; and bear ye one anothers Burdens, and ſo fulfil the Law of God, and in that you are a ſtrength one to another; and ſo in this feel the Salutation of my Love, which is to you beyond declaring. And to the Keeping and Protection of the Arm of the Lord I do commit you, *Amen.*

So, in the Peace and Life which hath no end, I remain,

London the 2d Day of the 7th Moneth, 1667.

Your Faithful and True Brother,

Joſiah Coale.

Let this be ſent amongſt the Friends in Holland.

To all People in

JAMAICA

Unto whom the

MESSAGE

OF

Eternal Life

is ſent; and amongſt whom the Goſpel is now preached.

FRIENDS, Now the Everlaſting Goſpel of Peace and Glad-tidings is preached amongſt you, and the Word of Reconciliation reacheth forth towards you, every one with Meekneſs receive it; for it is able to ſave your Souls, and to build you up, and give you an Inheritance amongſt the ſanctified Ones: For now is the Meſſage of the Lord to be declar'd unto you, and amongſt you, by True and Faithful Meſſengers, whom he hath ſent forth in his Name, and endew'd with Power for that Service; and hath made them willing, for your ſakes, to give up their Lives, that the Way of Life might

might be made known unto you, and you might come to walk therein: And their Meſſage you are all to receive, as you prize the Salvation of your Souls; for they are Meſſengers of the New Covenant, into which the Lord (in this Day of his Glorious Appearance) is gathering his People, that they might be all taught of him, and come to the Knowledge of him, from the Leaſt to the Greateſt.

And Friends, This Covenant, of which I ſpeak, which they are Meſſengers of, is Light; and this Light lighteth every man that cometh into the World, which, if you give heed unto, in your own Conſciences, you will find it reproving for the Deeds of Darkneſs, and condemning ſin in the Fleſh; and will lead all, who are guided by it, out of ſin; and will lead in the Way of Righteouſneſs, and in the Path of Peace, and Way of True Holineſs, which is a Way that the World knows not, who live in Iniquity. Wherefore now all People, The Day of your Viſitation being upon you, and the Lord ſtriving with you by his Good Spirit in your Hearts, and being alſo calling unto you by the Mouthes of his Meſſengers, to Returns; Now every one encline your Ears, and hear what the Spirit ſaith in your inward Parts; and prize the Day of the Viſitation of the Lord's Love, who, after the long time that you have paſſed away in Rebellion and Diſobedience againſt his Good Spirit, ſhould now be pleaſed to accept of you, and to paſs by your Tranſgreſſions paſt, and the Sins of your Youth; therefore I ſay, Let the Rich Love of the Lord, which is now manifeſted, conſtrain you to Fear before him, and to learn Obedience unto his Faithful Witneſs, which he hath placed in your Hearts: For

Friends,

Friends, it concerns your Eternal Peace; and now is the Day wherein you may come to the knowledge thereof, before they be hid from your Eyes: For, truly Friends, If you be not attentive unto that which will give unto you the knowledge of thoſe things, the time will come, that they will be hid from your Eyes; and then ſhall you cry out, ſaying, *How have we hated Inſtruction, and deſpiſed the Day of Healing.*

And ſo, Now the Day is, wherein you may come to know and witneſs your Reconciliation made with the Lord by his Word of Power, which is nigh you, even in your Hearts and in your Mouthes; which Word reconciles to God all who hear and obey it; and it will alſo purge you from all Iniquity, if you ſubmit to the Working and Operation of it.

And this I teſtifie, That no other Way can you come to know a being ſanctified and reconcil'd to the Lord, but by the Word of his Power, and through your Obedience thereunto: And this Teſtimony I ſend amongſt you, to the end that you might believe in the Light of the Son of God, wherewith you are enlightned: And this Teſtimony will be further confirmed unto you by the Mouthes of theſe whom the Lord hath now ſent amongſt you; and their Teſtimony is true, of which I am a Witneſs; for we have been all Baptized by one Spirit into one Body, even the Glorious Body of him who is the Head: And ſo we are all Eye-Witneſſes of his Majeſty, and of his Glory; and can give in our Teſtimony together, That by the Mouthes of ſeveral Witneſſes (even ſo many as the Lord ſhall call) the TRUTH may be confirmed to you; that ſo you may no longer follow them

who cry, *Lo here*, or *Lo there*; For, behold the Kingdom of Heaven is within you, and comes not with Observations; and all that enter into it must become as little Children; for of such is the Kingdom of God, which is now come with Power, and is nigh unto you: And Blessed and Happy are all they that come to know an Entrance administred into it; for they are Heirs of that Inheritance which shall never fade away.

Written in *Barbadoes* this 18th of the 7th Moneth 1661.

From one, who is a Labourer in the Lord's Vineyard, called,

Josiah Coale.

AN

An Epiſtle to

FRIENDS

IN

New-England.

The Firſt Epiſtle.

DEAR FRIENDS, My Love, which is ſincere and fervent in the Lord's Truth (which is as precious as ever in this Day of Tryal) is freely and fervently extended to you: For, oft are you in my Remembrance, in much tenderneſs; and truly do I Reſpect you as ſuch whom the Lord hath accounted worthy to bear his Name, and which he hath made choice of to be a Peculiar People to himſelf, and to be Witneſſes for him in the midſt of a Crooked and Perverſe Generation.

And let your Holy Life and Chaſte Converſation be ſuch, as may preach Righteouſneſs unto all; that if they ſpeak Evil of you, as of Evil-Doers, you may have cauſe to Rejoyce, having the Peace of God in your Hearts.

And Friends, I am not unmindful of you, neither

are you forgotten by me: For, oft I am even amongst you in the Spirit of Love and Life, in which my Desires and Prayers to God are, and oft have been for you, that you may grow, and encrease, and prosper, and flourish in the precious living glorious Truth of God, of which you are made Partakers, and into which you are gather'd, through the working of his Divine Power, that so the Heavenly Image may be borne by you all; that by your Good Example in Holiness and Righteousness many may be made to confess unto the Truth, and be convinced of it, and that to the Brightness of your rising in it, many may be gather'd; that so the Borders of the Sanctuary of the Most High may be enlarg'd unto the ends of the Earth.

For Friends, You know full well, that in the Power of God, yea, the Power of an Endless Life, We, (whom the Lord sent unto you) labour'd amongst you for the Exaltation of his Kingdom, and for the publishing and spreading of his Everlasting Truth; and for the sake of this, our Lives nor Liberties were not dear unto us; wherefore be ye every one like-minded with us in the same thing: And in your places where the Lord hath set you, therein adorn the Truth, so will you be a good savour unto God, and he will take Pleasure and Delight in you, and will do you good by multiplying his Mercies and Blessings in your Hearts; and so you will witness a growth and encrease in the Encreases of God.

And so all Friends, Wait upon the Lord in the Gift of his Spirit, that you may feel him to administer unto you of his Heavenly Riches and Consolation, that no one may have cause to complain of Poverty or Weariness; but every one know him in you, in whom the Fulness dwells, that you may by him be upheld in all times of Tryal, and

be

be administred unto in all times of want, that so you may be carried on with Chearfulness to run the Way of his Commandments. And God Almighty keep you by his own Power, that therein you may be firmly joyn'd and united together, a Family of Love, and a strong Body, and a spiritual House fitly framed and compacted, that there may be no Rent nor Division; but that you may be one in him, who is the Head: and in this I can promise you the Blessings of God, and that by his Spirit. And so, bear one with another in Love; and let the Strong help the Weak, and by so doing you will preserve Peace. *And the Blessing of the Lord be with you, and rest upon you for-ever,* Amen.

London the 1st Moneth of the Year, 1667.

This is a Salutation of Pure, Perfect, and Never-dying Love, from your Dear and Truely Loving Brother,

Josiah Coale.

AN

An EPISTLE to FRIENDS IN New-England.

The Second Epiſtle.

DEAR and Everlaſtingly Beloved Friends, Brethren, and Siſters, whom my Heavenly Father hath viſited with the Day-ſpring from on High, which he hath cauſed to dawn unto you; and by his Out-ſtretched Arm of Power, hath gather'd you out of the *Egyptian Darkneſs* into the marvellous Light of the Son of his Love, that therein you may come to have an Inheritance amongſt them that are ſanctified, and become Heirs of Eternal and Everlaſting Salvation in and through Chriſt Jeſus, the Firſt-born from the Dead, who is now brought forth into the World, and reveal'd in us, whom all the Angels muſt worſhip.

I ſay, my dear Friends, Seeing the Lord hath thus viſited you with his Love, and thus reached unto you, ſee that you walk worthy of his Love: And every one in your holy Callings, wherewith you are called of God, therein abide with him; and feel the Gift of his good Spirit of Grace,

Grace, which from him you have receiv'd, at all times to exerciſe your minds; that ſo, out of all the Snares and Temptations of the Wicked One you may thereby be led, kept, and preſerved, that the Enemy may not prevail to hurt you, or to deprive you of your precious Treaſure, or to make a Spoile of you, or in the leaſt to diminiſh that Precious Life which God hath raiſed and manifeſted in you, and given you a feeling of: But all, and every one, wait that you may grow therein, and become daily more and more a good ſavour unto God, that you may know him to take delight in you, and to dwell amongſt you, and in the midſt of you, and to adminiſter unto you according to your Neceſſities, that there may be no want unto you in the Day of Tryal; but that you may be throughly furniſhed unto every good Word and Work; that in all Tryals and Temptations whatſoever, that may come upon you, you may feel your Strength, Hope and Confidence to remain, that ſo you may be ſupported and carried through with Chearfulneſs unto the End; for its ſuch only that ſhall be ſaved.

And above all things, my Friends and Brethren, have perfect Charity amongſt your ſelves; and let the Love of God dwell in your Hearts, and rule there, and in that watch over one another; and in the Spirit of Love and Meekneſs exhort and beſeech one another, as the Lord moves; and let no one go beyond the Word of the Lord, nor yet without it; for that will burden the Seed in others; but watch in the Light for the Movings of the Life it ſelf; and as that is felt to ſtir or move in you, or any of you, wait to know the Mind and Intent of the Spirit's Motion, whether it be for your ſelves to treaſure up, or whether it be to give forth unto others; and this Diſcerning and Underſtanding you will all come to know

and

and receive as you wait in Stilneſs, out of the Reaſoning Part; for, if the Reaſoning Part enter, that will darken the Underſtanding, and then you will not know what to choſe, and what to refuſe, nor what to do, or what to leave undone: Therefore dwell in the Simplicity, and ſingle Subjection unto God's Holy Spirit of Life, the Meek Lamb's Spirit; and there is the Gate of true Wiſdom, and the Door of Underſtanding; and in that you will edifie one another in Love, and the Bond of Peace will be known amongſt you: And for this End have we travell'd and labour'd amongſt you, whom the Lord ſent forth in his own Name and Power, for the turning of you from the darkneſs of Ignorance unto the Light and Knowledge of God's Everlaſting Power, and for the building of you up in your moſt pretious holy Faith, that therein, and thereby you might come to have victory over all that's contrary. And to this day I am oft travelling in Spirit amongſt you; and in my Prayers to God, I daily make mention of you; and my ſpirit breathes unto God, and is pour'd forth unto him for your preſervation, growth, and proſperity in the pretious living *Truth*, and that you may be crown'd with *Victory*, *Life*, and *Dominion* over all which would *hinder you from running this good Race*, that is ſet before you; that ſo none amongſt you, who have *taſted of the Love of God*, and have *known the Way of Life*, may fall ſhort of the *Mark*, or of the *Inheritance incorruptible*, which fades not away. *So the Lord God Almighty be with you, and keep you, and place his Fear in your Hearts yet more and more, that you may no more depart from him, or from the feeling of his Life and Preſence; but that you may always live in him, who is God bleſſed forever, and may be found of him in everlaſting Peace*, Amen.

London, 21 1ſt Month, 1665. } *This from your dear Brother, who truly loves you, and the whole Flock of God in all Places,*

JOSIAH COALE.

To

To the Flock of God,

Gather'd out of the World in the Province of MARYLAND.

The First EPISTLE.

MY Dearly Beloved Friends, with whom, and amongſt whom I have travell'd in times paſt, for the Redemption of the *Suffering Seed*, which lay groaning in Bondage, and was held in Captivity under the Chains of Death and Darkneſs in you; and for the bringing forth of that Birth which is Heir of all things, and muſt Rule all Nations with a Rod of Iron, and unto whom we (who have been Labourers amongſt you) have reached with the Word of Immortal Life, and with the Power of the Almighty, to the raiſing of Life, and bringing Immortality to Light in you, by which you were then quicken'd unto Life, who were ſometimes dead in Sin and Treſpaſſes: And you know right well, that by this Word of God, and Power of an Endleſs Life, you were more and more enlighten'd, as you came into Obedience thereunto; and your Underſtandings were open'd, by which you came to ſee how you had been in times paſt

captivated with Sin and Iniquity, and had been led away with the Error of the Wicked, into Envy, Strife, and Maliciouſneſs; and indeed, into every Evil Work; and then true Judgment and Condemnation took hold on that part in you, by which you had been led into thoſe things; and the Way of Truth, Peace, Love, Sanctification, and Salvation, open'd unto you, by the Light and Spirit of the Lord, by which your Underſtandings were quickned: And the Inviſible Eye was open'd in you, by which you came to ſee your Teacher, and as you enclin'd your Ear unto this Teacher, and walked in this Light of God's Salvation; O then, how was the Appearance of Evil eſchewed by you? And how contrary to your Deſires it was to ſee or hear of Strife, and Debate, and Contention amongſt Brethren? And how Love, Peace, and Good-will did then abound one towards another, and towards all men, deſiring that all might come to know and be made Partakers with you of the ſame plentious Redemption? And how gloriouſly and plentifully the Lord did then appear amongſt you? And how freely he did then ſhed abroad his Love in your Hearts, and iſſue forth of the Vertue of his Life unto you, by which your Hearts were enlarged, and your ſouls refreſhed and comforted; ſo that you did run well (without Wearineſs or Fainting) Who hath hindred you, or any of you, that you ſhould not continue in this Race, in which Peace, Love, and Good-will did abound one unto another? And what is the cauſe of the Strife, and Diviſions, and Contentions, that of late hath been amongſt you? Hath not the Evil One ſtepped in, and drawn you into Reaſonings and Conſultations about Differences which hath been occaſion'd by Diſſenting-ſpirits, and thereby vail'd the Underſtandings of ſome of you, and ſo brought Night upon them; and in

in the Night season sowing the seed of Sedition amongst them.

Well, My Heart is grieved within me for your sakes, and I am oft-times afflicted in spirit because of these things which have happened amongst you: for indeed, some there be, that have made the Hearts of others sad, whom God never made sad, because of their unsoundness, and unstedfastness in the Truth, which in much simplicity, fear, and reverence was made known unto you by us, who labour'd amongst you in the Word and Doctrine.

And truly Friends, I cannot but Lament the lost estate of some amongst you, which I am fully sensible is great and sad: Oh that ever it should be said of such a People (for whom the Lord had done such great things, and unto whom he had so plentifully manifested himself and appeared) that they should not retain their first Love, and Integrity, and Fervency, and Zeal to the Lord, and one towards another! Its indeed sad to consider: For have not I seen the *Lilly* blossom amongst you, and the *Vine* flourish, and the tender *Grapes* appear? yes verily. And this I further testifie, *That while you kept your first Simplicity, and your first Faith and Love, you were Beautiful, and Comely, and Lovely in the Eyes of the Lord; and he took great Delight in you; and exercis'd Judgment, Mercy, and Loving-kindness amongst you; in which many did greatly Rejoyce; and your Faith was every where spoken of amongst the Churches of Christ; and many did greatly Rejoyce because of you; for you were Honourable and lovely in the Hearts of the People of God every where; and you were even a Crown of Rejoycing unto us, who had laboured amongst you, and travell'd for your sakes.* But alas! A contrary spirit hath since entred amongst some of you, with which we have not Unity nor Fellowship, the Report of which hath brought *Sadness* upon the Hearts of many;

many: But those who have given place to the Envious-One, must bear their own Burden; for their Judgment and Condemnation slumbreth not, but will swiftly come upon them.

Wherefore my dear Friends all, Be you retir'd in your minds unto the Light, by which you were first convinced of the Truth, and which gave you then to see the Error of your Wayes, and which led you into Love, Peace, and Good-will one towards another, and towards all men; and to eschew the appearance of Evil: And as you all (in this Light) come singly to wait upon the Lord in your first Love, Simplicity, and Integrity, you will plainly and clearly see what it is that hath entred (and how it entred) that hath been the cause of all those Tumults, and Contentions, and Divisions, which of late hath (happen'd and) been amongst you; and as its seen with the Light, and discover'd thereby unto you, or any of you, let it by the Life be judged from amongst you; and therein wait that you may be purged from all Filthiness, both of Flesh and Spirit: And be tenderly affectionated one towards another in the Truth; not with a feigned Love, or a feigned Affection; for that God hates: But let Love be without Dissimulation, abhorring that which is *Evil* in all, and cleaving to that which is *Good*: And be Open-Hearted one towards another (not Strange and Staightned) and Simply and Honestly confess your Faults to each other, and pray for one another, and the Lord will have Mercy upon the Transgressors, and will heal their Backslidings and blot out their Iniquities, and will again love them freely; and so you will re-gain the Favour, Love, and Good-will of God unto you; and we shall again be *comforted in you*, after

these

these our *Sorrows* and *Grief of Heart*, because of the Divisions and Spoilings that have been amongst *you*; for, our Joy is in your Prosperity and Well-being; and our Rejoying is in *your* Comfort, and Refreshment, and Preservation, and Safety.

Wherefore, my Friends, Keep your Eye alwayes upon that Mark which first you pressed after, when you receiv'd the Truth, and obey'd the Gospel; and in that straight and narrow Way of Holiness, which was then made known unto you, every one still press towards this Mark; and have perfect Charity amongst your selves, as in the time of your first Simplicity: And then you will feel the Lords wonted *Goodness* and *Loving-kindness* shed abroad in *your* Hearts; and he will water *you* with the Dew of Heaven, and will bless *you* with all Spiritual Blessings from above; and he will then own *you* for his own, and will dwell in the midst of you, and amongst you; for which the earnest Desire of my Soul is unto the Lord; and in my Prayers I do oft make mention of you unto my God and your God, that his Arm of Power and Salvation may alwayes be with you; and that you may be thereby kept Pure, and Unrebukeable, and Spotless unto Himself in his sight, from this time forth and forever, *Amen.*

And Friends, It was the fervent and sincere Desire of my Heart to have seen you this Year; having a confident Perswasion and Assurance in me, That (if the Lord had so order'd it) it would have been for your *Good* and *Benefit*; and that I should have been Refreshed with you and amongst you, as in times past.

And

And in order to it I wholy fixed and applyed my Heart to the Lord (for some certain dayes) to search his Counsel in the thing, until he fully and clearly satisfied me; that it must not then be; in whose blessed Will I rest, and am content: yet am not wholy without hopes, but that in Due Season it may yet be. And in the mean time I leave you, and commend you to God, who is able to keep you, and do more aboundantly for you then you can ask or think; to whom be Glory forever, *Amen.*

Written in *Essex* this 5th of the 7th Mon. 1664.

I am your Dear Brother, in the Tribulation, Kingdom, and Patience of Jesus,

Josiah Coale.

Let Copies of this be sent amongst Friends every where in the Province of Maryland, *and be read amongst them in their Assemblies in the Fear of the Lord.*

TO

To the Flock of God IN MARYLAND. GREETING.

The second EPISTLE.

MY Dear Friends, Brethren, and Sisters, who are called and sanctified in Christ Jesus; and with whom, and amongst whom I have travell'd both in Body and Spirit, for the Resurrection of that Birth which is Immortal; through which you might become Heirs of Eternal Salvation, and of the Kingdom Everlasting, which is not of this World.

My soul and bowels even daily earn towards you; and you are even daily presented before me, and brought into my View and Remembrance by the Spirit of the Lord; by which I am oft constrain'd to present my Supplications and Prayers to the God of my Life for you, and on your behalfs; beseeching and desiring him, that he will keep and preserve you in the Unspotted Life of the Lamb; and that Grace, Mercy, and Peace, together with

with Spiritual Bleſſings in Chriſt Jeſus our Lord, may be multipy'd and encreas'd amongſt you.

My beloved Friends, Keep your ſtation in the Holy Place, every one who know it; and in your Holy Calling, wherewith you are call'd of God, therein abide and walk with him; that therein you may all adorn the Goſpel of our Lord Jeſus Chriſt.

And Friends, You certainly know, That the Living, Bleſſed, and Everlaſting Truth it ſelf (which ſanctifies throughly, both in *Soul*, *Body*, and *Spirit*; and which ſets free from the *Bondage of Corruption* all who continue in it) hath been freely made manifeſt amongſt you: Therefore I charge you all, as you will anſwer the Lord, Every one ſee that you live and walk in the Purity thereof.

And you likewiſe know the Way of Life, and Salvation, and of Holineſs (in which no unclean thing can paſs) ſee therefore that you continue therein; that ſo, whenſoever your Lord comes, you may be found of him in Peace, and cover'd with his Righteouſneſs.

For you have all need of Circumſpection, and Watchfulneſs, and Diligence; becauſe the Adverſary of your Soul's Peace is very ſubtil, and lodgeth very near to every one; and waits to devour, and lurkes to deſtroy; and will loſe no Opportunity, if poſſible he may beguile any of you, as he did *Eve* in the beginning.——But as you all watch in the Light of God's Salvation, which he hath cauſed to ſhine unto you, the Adverſary will thereby be diſcover'd unto you in all his Twindings and Appearances.

And my Friends, This Light, in which you have believed, is the true Touch-ſtone, by which all ſpirits may be tryed, and all Motions (in whom ſoever they ariſe) may

may hereby be known, whether they be of God, and tend to that which is conſiſtant with the *Honour* of Truth, and your own Peace; or whether they ſavour of the Fleſh, and tend to the ſatisfying of the Luſts thereof.

For, the Luſts of the Fleſh, and of the Eyes, and the Pride of Life, are not of the Father, but of the World, which paſſeth away: And where (or in whomſoever) theſe, or either of theſe are found, and diſcover'd by the Light, which makes all things manifeſt; they are therewith to be condemned, and by you to be denied; that ſo you may be every one kept out of the Snare of the Devourer, and out of the Net of the mighty Hunter.

For, If you live after the Fleſh, you ſhall dye; for the Luſts thereof, when they are conceiv'd, bring forth ſin; and the Wages of ſin is death: But every one, who through the ſpirit mortifies the Deeds of the fleſh, ſuch ſhall live to God in the Newneſs of Life; and ſuch will adorn the Goſpel of God.

And ſo, my dear Friends, You are called to Liberty, *but not to ſerve your ſelves*; therefore uſe not your Liberty as an Occaſion to the Fleſh, *leſt thereby you be enſnared*; neither uſe it as an Occaſion of ſtumbling *unto others*: but every one, in the Fear of the Lord, ſtand faſt in that *glorious Liberty*, wherewith Chriſt hath made *you* free. And beware of being again entangled with the heavy Yoak of *Bondage*, and of being brought into Captivity with that which in meaſure you had *Victory over*-----For, *you* (that have paſſed from Death to Life) know right well (and I need not tell *you*) through what Difficulties, Hardſhips, and Exerciſes *you* obtain'd that precious Liberty in the Truth, which *you* are brought unto: And

you alſo know what it coſt *you* to purchaſe the Poſſeſſion of that meaſure of Life and Truth, which is manifeſted amongſt *you*; therefore let none ſell his Birth-right *for a Meſs of Pottage*; neither let any periſhing Object become a ſnare, or divert *you* from *your* Simplicity and Sincerity in the Truth.

But every one walk worthy of the matchleſs Love of God, which hath extended its ſelf unto *you*, that ſo the daily Multiplyings and Abounding thereof *you* may know and witneſs in *your* hearts; that through it *you* may Grow, and Increaſe, and be Enriched; and that God Almighty may take delight to dwell amongſt *you*.

And my Friends, The ſavoury holy Order that the Truth led into in the beginning, and in which the primative *Chriſtians* were exercis'd, *you* are not ignorant of; and I hope not unmindful of it neither: And *you* likewiſe know what Fervency, and Fear, and Zeal towards God the Truth wrought in *your* Hearts, when *you* firſt receiv'd the Teſtimony thereof; And what a Godly Reſolution was put on by many? and there was not another thing accounted of by many of *you*, in compariſon of his Bleſſed Truth.

And whatſoever things were honeſt and *of Good Report*, and by which the Truth might have been *adorn'd*; how readily would *you* have been made *conformable* thereunto, though *you* had deny'd *your ſelves* therein? And then how did the Bleſſings of God, with Peace and Unity one with another, abound amongſt *you*?

Well, I hope (and doubt not but that) *you* are ſtill like-minded in the ſame thing many of *you*; and that *you* have the ſame *Conſolation* abounding amongſt *you*: But if any

any be otherwiſe-minded, I would have ſuch know, that the Truth is of the ſame *worth*, as ever it was; and of as great *price*, with all who really walk therein, as ever it was eſteem'd by ſuch; and this God ſhall reveal unto them in his Day.

And if any retain not their firſt Love, Zeal, and Fervency; but walk diſorderly, and not according to the Truth of the Goſpel, which was preached unto you by us in the beginning; I ſay, if we, or any other ſhall walk amongſt *you* not according to that Holy Order of the *Goſpel*, by which it may be adorn'd, and ſhall refuſe (the Admonition of the Spirit of Meekneſs) to be humbled for his diſorderly walking; have no Fellowſhip with ſuch a one; but let him be accounted as a *Heathen* and a *Publican* unto *you*, that *God* may deal with him for his Iniquity according to his Deſerts: Yet nevertheleſs, againſt an Elder receive not an Accuſation, except it be by the Mouthes of *two or three* Witneſſes; that nothing be done, but that which may tend to the Edification of all, and not to the Deſtruction of any.

And farther, my Friends, If any amongſt *you* ſhall walk, not as becomes the *Goſpel* of Chriſt, nor according to that *ſavoury holy Order*, that the Truth hath led, and doth lead into; but by any *unſavoury Actions or Motions whatſoever*, ſhall vary from the Simplicity and Purity of the *Truth*, yet let not that become a *Stumbling-Block unto any*, nor cauſe any to fall from the Faith which *you* have receiv'd, and through which *you* have *obtain'd Remiſſion* of Sins, and *Immortal Life*: For the Unfaithfulneſs or diſorderly walking of ſome will not be a ſufficient Excuſe for others in the Day of the Lord, when they are called to an account; but every one, who have taſted of the *Power* and *Love* of God, and have receiv'd the Gift of his Spirit, be faithful

thereunto, that *you* may improve *your* Tallent, which is committed to *you*: For every one muſt give an account for himſelf unto God; and none can excuſe *you* before him: therefore I ſay, Look not at the Haltings of others (though it ſhould be ſuch, who have ſeem'd to be as Pillers) nor think to make that a Plea, or an Excuſe to decline from the Purity of the Holy Way of the Lord; for, although that may ſerve for an Argument amongſt men; yet that will not ſerve when God ſhall come to plead with ſuch, before whom all Hearts are open, and all things naked and bare; and he will give to every one a juſt Reward, according to their Deeds.

Wherefore, I ſay, Let every one have an Eye unto the Lord in all things, and mind their own ſtate, and how it ſtands betwixt them and the Lord; and that will keep them from looking-out, and conſulting about the ſtate of others, who may vary from the Purity of the *Truth*; for hereby the *occaſion* of ſtumbling comes unto many---But rather let the halting of ſuch be as Dreadful Examples unto *you*, to take Warning by; that ſo *you* may be kept in Fear and Faithfulneſs, in Watchfulneſs and Diligence, leſt *you* fall into the ſame Temptation and Snare of the Devil.

For, my Friends, Whither can any go to find Life, Immortal Conſolation, and Satisfaction to their Souls, if they ſhould forſake the precious Truth, of which we have born teſtimony (in the Life and Demonſtration of God's Spirit) amongſt you, and through which many of *you* have found Reſt to *your* Souls, after many long and ſore *Travels*? Truly there is not another thing that can add unto your everlaſting Conſolation, if once any of *you* ſhould vary, or ſlip aſide from that: And this I hope (and doubt not but) that many, or moſt of *you* are perſwaded

ded, and ſatisfied in----Therefore continue therein, and therein be unanimous in *your* Service and Obedience unto the Lord; that by him, his Good Spirit, and Word of Grace, *you* may be eſtabliſhed forever.

And as concerning *the ſtate* of Marriages, You know the comely Order of the Church in the primitive Times, before the Apoſtacy began; and how the Apoſtle ſaid, *If any be called, being Married, let him nor ſeek to be looſed* (nay, though he or ſhe had an Unbelieving Wife or Husband) *but let the Husband render due Benevolence to the Wife, and likewiſe, the Wife to the Husband.* And further, By Commiſſion from God he ſaid, *Let not the Wife depart from her Husband.*---And ſo ſay I unto *you*, in the Name and Fear of the Lord, Let none give place in the leaſt to that ſpirit that would beget Inclinations in the Wife or Husband to depart one from another; but let every man have his own Wife, and every woman her own Husband: For, whatſoever Pretence or Covering that ſpirit (that would ſeparate them) may come under, yet it is a ſpirit of Fornication; and it will lead out of the comely Order, into the Diſorder, and into the Defilements and Pollutions of the World, and into a Pit and a Snare: And for ſuch things ſake the Wrath of God will be reveal'd; and he will make ſuch Examples of his Vengeance: For, as the Apoſtle ſaid, *The Wife is bound by the Law ſo long as her Husband liveth; and if ſhe depart from him, and Marry another Man, ſhe is an Adultereſs, and a Tranſgreſſor of the Law.*-----And therefore, my dear Friends (as I ſaid before) In that comely Order, in which *you* may adorn the Goſpel (and be kept in Favour with the Lord, and in Unity and Fellowſhip *one* with *another*, in his Spirit of Life) let all walk together; and in your places and ſtations, where the Lord hath ſet *you* and order'd *you*, therein abide with him, having the Loins of *your* Minds girt about with the

Truth

Truth it ſelf, and be zealous for the *Honour thereof*; and keep ſtedfaſt therein with the Lord, in Fear and Faithfulnes, in Fervency and Simplicity, all being Examples one to another of Chaſtity, and Holineſs, and Godlineſs of Converſation, that you may alſo be as Lights unto the World, anſwering the Witneſs of God in all, that none may have any thing againſt *you*, nor whereof to accuſe *you*, but only concerning *your* Obedience to the Law of *your God*; then will *you* have ſtrong *Conſolation* in the Lord, and great *Boldneſs* and *Confidence* towards him, and alſo in the ſight of all men; and the Lord will encreaſe *your* Spiritual Subſtance, and will alſo enlarge *your Borders*, by daily adding to *your* Number ſuch as ſhall be ſaved. And ſo, the Everlaſting God keep *you* all, and be with and amongſt *you*, and cauſe the plentious Showers of his *Love* to deſcend amongſt *you*, and *refreſh* and *conſolate you* therewith, that *you* may walk chearfully in his Preſence, and not with *Bowed-down Souls*; but that every one may poſſeſs his *Soul* in Peace, *Amen.*

And my Friends, Although ſome things, contain'd in this Epiſtle, may ſeem ſtrange unto many of you; yet thoſe whom they concern will not be ignorant of the ground of my thus writing; and for their ſakes I have written with Boldneſs and Plainneſs: And ſo the Grace of our Lord Jeſus Chriſt be with your ſpirits, Amen.

From the Common Goal in *Kendal*, in *Weſtmoreland*, this 29th of the 7th Moneth, 1665.

I am your dear Brother, a Sufferer for the Teſtimony of the bleſſed unchangeable Truth; and hate the Garment ſpotted with the fleſh,

Joſiah Coale.

AN

An EPISTLE TO THE Flock of God

WHO

Are called to bear Teſtimony for the Name of the Lord at this Day, through Sufferings: Sent unto them for the building up of the Weak of the Flock in their Moſt Precious FAITH; and for the ſtrengthening of them in their Perſecuted and Suffering Eſtate.

In which alſo (for their Encouragement) the Purpoſe of God in their preſent Sufferings is declared.

My Beloved Dear Friends,

WHOM the Lord God Almighty hath viſited with his Everlaſting Loving-kindneſs; and unto whom he hath cauſed the Everlaſting Day to dawn, and the Son of Righteouſneſs to ariſe;

ariſe; and whom he hath called out of the World, and ſeparated from its Wayes, Worſhips, and Traditions, and from the Defilements and Abominations thereof; that *you* might be a peculiar People unto himſelf, zealous of *Good-works*, that he might make known unto you that Myſtery of his Kingdom, which hath been hid from Ages and Generations paſt; that ſo *you* might ſtand faithful and true Witneſſes for his Name and Truth, and appear on his behalf in the *Demonſtration of his own Life and Spirit*; and that *you* might bear a faithful Teſtimony for that Bleſſed, Everlaſting, and Unchangeable Truth (which he hath manifeſted in your Inward Parts) not only in Doctrine, Life, and Converſation, but alſo by ſuffering (for its ſake) whatſoever the Enemies thereof ſhall be permitted to inflict upon you, that thereby you may be approv'd not only in the ſight of God, but alſo of all *good* Men.

I ſay unto *you*, my beloved Friends, Prize your honourable and holy Calling, wherewith the Lord Almighty hath called *you*, and therein walk with God; and think it not hard nor ſtrange that he ſuffereth *you* ſo long to be try'd and exerciſed in Sufferings, as *you* have been hitherto, and are at this day, for *your* Teſtimony ſake; but look over it all, and lift up *your* heads above all; for the Lord hath aſſuredly an End in it, for his own Glory, and for the Exaltation and Spreading abroad that Bleſſed Truth, which we poſſeſs and live in, and which we ſuffer for; and alſo for the gathering into it many, who are yet far off from him, and Strangers unto him; ſo that whatſoever come, whether Bonds or Exilement, or what Exerciſes ſoever we meet withal, in this we may be ſatisfied, *That it ſhall make for the Furtherance of the Goſpel of Chriſt, and*

for

for good unto all who continue their Obedience in him unto the End, and abide faithful unto Death. Wherefore, my dear Friends, If the Lord ſee it meet further to permit the Enemy to ſift and winnow us, and that we muſt be further tryed; nay, if he ſhould ſo order it, that we muſt be a ſuffering People all our dayes; yet let none be weary or faint in your minds: *For, In the Lord* JEHOVAH who is certainly with us) *there is Everlaſting ſtrength; and he fainteth not, neither is weary; but he giveth power to the Faint, and to him that hath no might he encreaſeth ſtrength:* And ſo, let your Truſt be in him, and let that godly Reſolution be put on (by every one of *you*) that was in *Job*, who (when God ſuffer'd Satan to ſmite and afflict him) ſaid, *Though thou kill me, yet will I truſt in thee.* And indeed, it's far better to ſuffer Perſecution with the *People of God for good Conſcience towards him*, then to dwell in the Tents of Wickedneſs, out of which God hath call'd and redeem'd us.

And my Friends, Conſider, Whither can any go, or whether can any flee, to eſcape Perſecutions? Certainly I know no place; neither do I believe there is any, profeſſing *Chriſtianity*, except it be in the Tents of Wickedneſs; *For, he that will live Godly in Chriſt Jeſus muſt ſuffer Perſecution.* And if any, to eſcape Perſecutions and Sufferings, ſhould return to the Tents of Wickedneſs again; out of which, by the Power and Arm of God, they are brought; and ſhould diſert their Teſtimony, which God hath committed to them, to bear for his Name; it would happen unto them (as the Apoſtle ſaid) according to the old Proverb, *The Dog is turned to his Vomit, and the Sow that was waſhed to her wallowing in the Mire:* And the Hand of the Lord would find ſuch out; and the Terrors of the Almighty would certainly ſeize upon them, and ſurprize them,

which would be manifold more grievous to be borne, then all the Sufferings that man can poſſibly inflict upon them: *For its a fearful thing to fall into the Hands of the Living God*: for out of his Hands no man can deliver; but out of the hands of Blood-thirſty and Wicked Men God can, and certainly in his own time will deliver all who truſt in him.

Wherefore (my dear Friends) Put on Boldneſs and Courage, in the Name of the Lord, and ſtand valiant *Witneſſes* for his Truth through all Sufferings, which is the thing he hath call'd *you* unto; that ſo *you* may anſwer the End for which he hath viſited *you*, and made known himſelf unto *you*: For conſider, Was it in Loving-kindneſs and Compaſſion unto *you*, that the Lord viſited *you*, and made choice of *you* to be Witneſſes for him, that his Name might be Glorified by *you*? Or elſe, Was it becauſe he had ſuch need of *you*, that he could not Gloriſie his *Name* without *you*? Surely all who are of an underſtanding Heart will confeſs and acknowledge, that it was only in Love and Mercy unto *you*, that he thus made choice of *you* to ſuffer for his Name, and to Glorifie himſelf thereby, becauſe he can work for the Glory of his own Name, as he ſees meet, without *you*, or any of *you*; and can Magnifie his Power in the *Deſtruction or Deſolation of a Nation or People* (as in time paſt he hath done, and is doing at this day) though he takes no Delight therein; and therefore he hath no need of *you* for that End, but *you* have need of him: So that its only in Love and Compaſſion towards *you*, that he hath thus viſited *you*; and alſo, that *you* might have ſtrong Conſolation in *your* Obedience unto him through all Sufferings, which he hath called *you* unto.

And therefore my Beloved Friends, Gird up the Loins of *your* minds; and keep cloſe to, and ſtedfaſt with the Lord; and with the Eye of Faith *look over* all Tribulations, unto

him

him that is inviſible, who will out-laſt them all, and will be with *you* in them, and through them all, and alſo, when they ſhall be no more: For certainly Friends, God hath determin'd, by and through theſe things, to exalt his Kingdom, and to get himſelf a Name in the Earth above every Name, that every Knee may bow, and every Tongue confeſs thereunto, unto his Praiſe and Glory. And he hath highly Honour'd us, in that he hath been pleaſed to make choice of us, and to accept of us to appear on his behalf, and (by Sufferings) to contend for his Cauſe, and to bear Teſtimony in the Life of his Spirit againſt all Idolatry and ſuperſtitious Inventions, which have gotten up in the dark Night of Apoſtacy; for he hath put the ſpiritual Weapon into our hands, by the which the ſpiritual Wickedneſſes (that are in High Places) and the ſtrong Holds of Iniquity muſt be beat down; and in vain do the Inhabitants of the Earth Combine, or take Counſel together, *to ſtop or limit* this Work of God, which he hath begun, and is carrying on amongſt us; *For he will certainly in the end be too hard for them; and they muſt, and ſhall aſſuredly fall before him, as their Predeceſſors did in times paſt (who oppos'd his Appearance in our Fore-fathers)* the Lord hath ſpoken it: *And no Weapons that's form'd by them, or that they ſhall Form, ſhall ever proſper or prevail, ſo as to accompliſh their Decree*; for God hath ſaid it.

Wherefore my Friends, With *one Heart*, with *one Mind*, and with *one Spirit* ſerve ye the Lord in newneſs of Life; and continue the Aſſembling of *your* ſelves together in his Fear, to wait upon him, even as if theſe did not at all attend *you*. And none be Slack or Backward in *your* TESTIMONY herein for fear of Sufferings, leſt hereby *you* do not only purchaſe the Diſpleaſure of the LORD againſt *your ſelves*, but alſo, weaken the hand of others,

and thereby obtain'd the greater Condemnation: But remember what happen'd to the Fearful and Unbelieving Spies, who weaken'd the Hands of *Iſrael* of old, that they could not enter the promiſed Land; for, theſe things were written for our learning, that we ſhould not tempt God as they tempted him, and were deſtroy'd of the Deſtroyer. For certainly Friends, this I have long ſeen, and ſometimes declared alſo, that if any, to whom the Viſitation of God's Love hath reached, and who are now call'd to bear Witneſs to the Name of the Lord, by aſſembling themſelves together to wait upon him, and to worſhip him in Spirit, and have been perſwaded in their Conſciences by the Light of his Son, that it was their Duty ſo to do: I ſay, if ſuch (for fear of Suffering for their Teſtimony therein) ſhall forſake the Aſſembling of themſelves together, (as the manner of ſome hath been) they will certainly bring upon themſelves greater Sufferings, even from the hands of men, and more grievous to be borne, then thoſe which for the aſſembling of our ſelves together ſeem now to be threatned; except they wholy conform to worſhip the Image that is made unto the Beaſt, that had a Wound and doth live: and if ſo, then (as I ſaid before) the Lord God will aſſuredly find ſuch out, which will be more heavy and grievous to bear then the reſt.

And therefore let all be Unanimous in your Teſtimony for the Lord, in this day of trying and proving; and be a Strength and an Encouragement one unto another, in that Gift of the Spirit of God, which from him you have receiv'd; and *you* will certainly find and feel the Lord preſent with *you*, aſſiſting and furniſhing of *you* with all heavenly Vertues, which are needful or neceſſary for *you* in *your* preſent and future Exerciſes; and the Light of his Countenance *you* will know to ſhine in *your* Tabernacle; and that

is very precious, and pleaſant, and comely to behold: And indeed, its that alone which cauſeth us to walk chearfully through all Tryals and Exerciſes; and we experimentally know, that he hath not fail'd us hitherto, but hath been alwayes preſent with us to deliver us out of many Diſtreſſes; yea, and aſſuredly will deliver us out of all in his own time, which haſteneth, when the meaſure of the Sufferings of our Lord and Maſter are fill'd up in us; for we muſt be throughly try'd and prov'd by Sufferings, and thereby be made manifeſt unto the Nations about us, to be the peculiar People of God, before the meaſure of our Sufferings be full.

And my Friends, It is not the Purpoſe of God, by theſe Storms and Tempeſts, that beat upon the Building of *God* (or by the Sufferings that attend us) to ſuffer his Heritage or Building to be laid waſte: No; but thereby to beat down all Falſe Building, and Out-ſide Poſſeſſions, and to lay waſte the Hills and Barren Mountains, upon which the Whore ſits, and to make her deſolate; for they, by claſhing one againſt another, ſhall be broken one by another, or by biting and devouring one another, will be deſtroyed one of another: But you, my Beloved, who keep ſtedfaſt with the Lord through theſe things, ſhall thereby be manifeſted in the view of all Nations to be the Building of God, whoſe ſtanding is upon the Rock of Ages (the *Mountain of his Holineſs*) which all Storms, nor the Gates of Hell cannot prevail againſt; and thereby he will alſo exalt his own *Houſe (where* Iſrael's *Fold is)* above all the Hills and barren Mountains (upon which we were ſometime ſcatter'd, and from which we are now gather'd by the Arm and Power of *God)* that ſo thereunto the gathering of the Nations may be, according to his *Promiſe*; for, was it not

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foreſhewen by the Angel of the Lord unto his Servant *John*, in times paſt, *That the Horns of the Beaſt, that ſhould make War with the Saints (and whom the Saints ſhould overcome) ſhould hate the Whore alſo, and make her deſolate.*

My Friends, Conſider this; and in Patience and Confidence, that he is Faithful that hath promiſed, let us all wait upon the Lord, and be reſign'd up to be diſpos'd of according to the Counſel of his Will; and let him work, and carry on, and proſper his own Work, as he ſees meet: *For its he alone that worketh all our Works for us, and in us; and he knows what is beſt for us, and of what we ſtand in need; and no Good Thing will he withhold from them that walk uprightly:* And we (who are in the Faith) know, that all things ſhall work for our *good*, who love him above all; therefore let us give up our All unto him, and caſt our Care upon him, who takes care for us; whoſe Wayes are unſearchable, and his Judgments paſt finding out.

And ſo, my Beloved Friends, Keep to, and watch the weighty Foundation, which ſtands ſure through all Storms and Tempeſts; and walk together in Love, and therein ſerve one another; and let none give place to that ſpirit which would exerciſe Lordſhip over another; for that is not the ſerving Spirit, that is to be ſubmitted unto, which begetteth into Love, Meekneſs, and Gentleneſs; but that ſpirit will rather beget a Root of Bitterneſs, which may defile many, and therefore not to be heeded: But the Love being dwelt in, which vaunteth not it ſelf, nor ſeeketh its *own*, but anothers *good*; that begets its own likeneſs: and in this *you* will ſtir up and provoke one another to Love, and to *good* and *charitable Works*; and then by *you* the Goſpel of God will be adorn'd, and *you* will have his *Bleſſing* and *Peace* in *your* hearts; which is of more Value, and greater Price with the

Up-

Upright in Heart, then all the Pleaſure of ſin, or Gain of Oppreſſion: And ſo, by *your* Stedfaſtneſs, Faithfulneſs, Sincerity, and Simplicity in the Truth, *you* will even engage and provoke the Lord to appear on *your* behalfs, and to plead *your* Cauſe with *your* Adverſaries, and to ſhorten the dayes of the Wicked for *your* ſakes. And ſo the Almighty God of Love and Peace be with *you* all, and multiply the Riches of his Grace, Mercy, and Peace unto *you* all; that the *Poor in Spirit* may be enriched, the *Weak* and *Feeble* ſtrengthen'd, and the *Sincere in Heart* eſtabliſhed and confirmed: And unto him alone I do commit and commend *you* all, by whoſe Power and Love unfeigned I was at this time conſtrain'd to ſend this Epiſtle unto *you*, to ſtir *you* up to Faithfulneſs, Diligence, and Zeal towards God, and for his Cauſe; in which my *love* towards *you*, and my *care* for *you* is manifeſted: in which I alſo kindly ſalute *you* in the *Bowels* of Chriſt Jeſus, whoſe Life is my Life, and whoſe Love hath filled my heart, in which I take my Solace and Reſt.

From the Common Goal in *Kendal*, the place of my Confinement for the Teſtimony of Jeſus and for the Word of God, this 18th of the 7th Moneth, 1665.

Your Dear Brother, in the Tribulation, Kingdom, and Patience of Jeſus,

Joſiah Coale.

A N

An EPISTLE To Friends.

The First general EPISTLE.

DEar and Everlastingly beloved Friends, Brethren, and Sisters, whom in *God's Holy Covenant*, and *Power of an Endless Life* my soul dearly loveth, and to whom I am firmly joyned and united with the Spirit of the Living God, which he hath sent into our hearts; and by which we have been separated from the *Wayes*, and *Worships*, and *vain Tradition of the World*; amongst whom (in times past) we had *our Conversation*, and walked according to the Lust of *Ignorance*, as *other Gentiles* did: But now, being separated from these things by the *Power of an Endless Life*, and being redeem'd therefrom by the precious *Blood* of the Lamb without *Spot*: And being made choice of, to be a peculiar People unto God, to serve him in our Generation, and to be a Praise unto him; therefore now, my beloved Friends, have Valour, and Boldness, and Courage every one in your Hearts; and have the Loins of *your* minds girt about with Truth, that *you* may

may be armed to fight the Lord's Battels, and be able to ſtand in the Evil Day, when *you* ſhall be tryed: And be *you* found watching every one in the Light and Gift of the Spirit of the Lord God, ſo will not that Day come upon any of *you* at unawares; but *you* will be found fitted and prepared to with-ſtand or reſiſt the Evil One in all his Wiles and Appearances, ſo that he ſhall not touch or harm *your* precious Life; for, the Lord Almighty, in whom *you* have believed, and in whom our Truſt and Confidence is, he will renew *your* Strength, and will be a Buckler unto *you* in the Day of Battel; and there will be no Faintneſs of Heart nor Fear in *your* Way, but the Mighty POWER of God *you* will feel, by which *you* will be able to tread upon the Necks of *your* Enemies, both within and without, and tread Satan under Foot.

And ſo, my Friends, Theſe things (in ſhort) were in my Heart to write unto *you*, in the full enjoyment of that Love with which *you* know right well we have oft been refreſhed together, aſſuring *you* all, that the ſame Bleſſed Preſence, and Power, and Love of God, in which I have been amongſt *you*, and by which I have been called from amongſt *you*, to bear Teſtimony to the Bleſſed Name of the Lord (by which we are called) even to the Nations afar off) is ſtill continued with me; in which Love this is farther in my Heart to ſay unto *you* (although *you* may very well know it already, yet that none may grow forgetful) that God hath many Wayes to try the Faith of his People, both inwardly and outwardly; and oft-times ſuffereth the Enemy to work and exerciſe his power for that End; and the Enemy will work very ſubtilly

if poſſible to deprive *you* of *your* Peace with God: But my Friends, You keeping in the Power of an Endleſs Life (with which God hath certainly viſited *you*) thereby *your* Underſtandings will be kept clear, and *your* Hearts open towards God; and there all the Wiles and Subtilties of the Enemy will be ſeen and diſcovered, and he defy'd and rejected, and trampled upon in the Eternal Power of God: And herein *you* will be Victorious and Conquerers over all Temptations, and over all Aſſaults of the Wicked one: And herein *you* will have free Acceſs to God, and Boldneſs towards God; and *you* will all meet at the Throne of Grace, in the Unity of the Faith, in which *you* will have Acceptance with the Lord. And here will be no Rent, nor Diviſion, nor Striving of Spirits; Nay, that muſt not enter which would have the preheminence over others; for that will cauſe Diviſions: but that muſt live in all, and over all, which will be Servant to all; and therein are the Bleſſings of the Lord enjoyed, and his Peace witneſſed; and he will fill *your* Hearts with his Love, and cauſe his Heritage to flouriſh; and will make *you* as a watered Garden, whoſe Springs do not fail.

And now, my Friends, Conſider what the Lord hath done for *you*: Hath he done ſo for any other People upon the Earth; or did he more for his People in any Age or Generation (ſince the beginning) then he hath done for us? Or, Are any able to ſpeak more of the Wonders of the Lord, and of the Greatneſs of his Work, and of the Strangeneſs of his Act at this Day then we are (who are accounted by the Uncircumciſed but as the Off-ſcouring of all things?) Nay verily: And there-

therefore may it be ſaid, That us hath he known above all the Families of the Earth. And this, my Friends, may engage all, and conſtrain all, to walk worthy of this matchleſs Love, that the ſame with which he hath reached unto *you*, and viſited *you*, may be continued unto *you*, and may abound in *you* all one towards another, that *you* may all know *you* are the Children of *your* Father which is in Heaven; and in this *you* will be as Lights unto the World, and as a City ſet upon a Hill which cannot be hid; *you* will appear freſh in the Beauty of Holineſs, as the Heritage of God in its flouriſhing ſtate, in which my Unfeigned Love is dear to *you* all who are faithful to God; and in this I do ſalute *you* all, without reſpect of Perſons; for dear are *you* to me and precious, and every Member of the true Church of Chriſt, in all Regions and Quarters of the Earth: And God Almighty keep *you* and preſerve *you* all unto his Heavenly Kingdom, *Amen.*

London, this 12th of the 3d Moneth, 1663.

I am your Dear Brother, in the Patience and Tribulation of the Son of God, in whom we rejoyce daily,

Joſiah Coale.

AND Friends, This know, that for the ſake of the reſidue of our Seed, which is yet ungathered, is my Life freely ſacrificed up into the Hand of the Lord, and ready and willing am I to lay it down (for the Teſtimony of God's Bleſſed Truth, which he hath given me to bear) if thereunto I am called: For, Bonds and Afflictions attend me daily; and I may ſay, We are hear in Jeopardy of our Lives daily.

So let *your* Prayers to God be for me, that I may be kept unto the End, to finiſh my Teſtimony with Joy, and in all things to bring Glory and Honour to the Name of the Lord, who is over all Bleſſed forever.

J. C.

AN

An EPISTLE To Friends.

The Second general EPISTLE.

FRIENDS,

ALL who are convinced of the Truth of the Everlasting Gospel, and have believed the Report that hath been given amongst *you* concerning the great Salvation of God; and who have been perswaded in *your* Hearts and Consciences, by the Light and Spirit of the Lord, that it is *your* Duty unto God to meet together to wait upon him, and to worship him in Spirit and in Truth, and have been drawn by this Spirit of Truth to the performance of this Religious Duty.

I say, my Friends, You know right well, that Gloriously and Plentifully the Lord did appear amongst *you* in *your* Assemblies, when *you* first began the Exercises thereof; and he made his Power known amongst *you*; and thereby wrought in *your* Hearts mightily and effectually, to the bringing down and subjecting of that which had darkened and vail'd Life and Immortality from *your* sight and view; and by which *you* were made Strangers there-

thereunto: And this ſame Power of God, through the effectual working and operating of it, did raiſe Life, and bring Immortality to Light in *you*; ſo that *you* were no longer as Strangers unto it, but were brought into acquaintance therewith; and *your* hearts and ſouls were aboundantly Refreſhed and Conſolated therewith; and through the ariſing thereof and thereby *you* became more fully confirmed in *your* firſt Faith, which was begotten in *you* by the Word; and then a Godly Zeal and Reſolution more fervently aroſe in *your* hearts, to continue this Practiſe, and perform this Duty of Aſſembling *your ſelves* together, which at firſt *you* believed *you* ought to do; and then did the Lord ſo eminently appear amongſt *you*, that by his Spirit he ſealed unto *you your* Acceptance with him in the performance of this Duty; and then *you* farther ſaw and believ'd, *That whatſoever Suffering ſhould come upon you for the continuance of this Religious Exerciſe, yet you ought to perſevere and continue therein, and to hold faſt the Profeſſion of your firſt Faith; and alſo the practiſe of the thing which you believed to be your Duty unto God.*

And *you* right well know, That many Tryals and Sufferings have attended *you* ſince *you* firſt began to contend for this Faith, and to make a Profeſſion thereof, and to practiſe the thing which *you* believed was *your* Duty unto God; but the Lord was alwayes with *you*, and aſſiſted *you* with his Spirit and Power in the mid'ſt thereof, even all who were ſingly reſign'd up unto him, and did perſevere and continue in their due Obedience unto him; and he never left nor forſook ſuch in any Tryal or Tribulation, but alwayes miniſtred unto them in the mid'ſt thereof according to their neceſſities; and this I know the Witneſs of God in all the Upright in Heart ſhall ſeal unto.

And

And now my dear Friends, Brethren, and Siſters, the Conſideration and Remembrance of theſe things are ſufficient to encourage every one, and to ſtir them up, and provoke them to hold faſt their Godly Reſolution, which they put on in the beginning; and to perſevere and continue in all Faithful Obedience in this Duty, while they have Liberty and Opportunity ſo to do: And if for *your* Faithfulneſs, and Obedience therein, the Devil be ſuffer'd to caſt *you* into Priſon, and to Exile *you* for the Goſpel's ſake, *Yet the Lord will be with you there*, he hath ſaid it, and will perform his word; ſo that *you* need not fear what Man can do unto *you*; for the Lord will ſupport and comfort *you* in the midſt of all *your* Sufferings, as in times paſt: but if any draw back, or fall from their firſt Stedfaſtneſs, and forſake the aſſembling of themſelves together, for fear of Sufferings and Peſecutions, and think thereby to eſcape the Penalty of the unrighteous Laws of men; then will the Lord take no pleaſure in ſuch; but will withdraw his Love and Preſence; and his wonted Goodneſs will he withhold from ſuch; and inſtead of Peace, there will be Trouble unto them; and Sorrow inſtead of Joy; and inſtead of Plenty and Fulneſs of the Riches of God's Grace, there will be Poverty, and Emptineſs, and Want; and Barrenneſs inſtead of Fruitfulneſs: For He, with whom we have to do, can turn a Fruitful Land into Barrenneſs, for the Iniquity of them that dwell therein: And indeed, it is better to dye for the Cauſe of God, then to live out of his Favour.

Wherefore my Dear Friends, All dwell and watch in the Light, our firſt Principle, that the ſubtilty of the Enemy may be diſcover'd thereby, in all his Aſſaults and

and Alurement; and keep in a ſtate reſign'd unto the Lord, out of all Reaſonings and Conſultations with *Fleſh* and *Blood*; for they let in Temptations, and thereby *you* may be ſnared; but as *you* ſtand ſingly given up to follow the Lord through all Tryals and Sufferings, that may come upon *you* for the Goſpel's ſake, there will be nothing wanting unto *you* that appertains to the Peace, and Comfort, and to the Joy, and Salvation of *your Souls*.

And Friends, This I have ſeen in the Light of God's Truth and Salvation, and this hath been long upon my Heart to declare unto *you*, That if any are any whit wavering in their Minds, they may be fore-warned, that if the Enemy ſhould ſo far prevail with any, as to put them upon ſeeking out a Way to eſcape the preſent Sufferings, which attend the Flock of God, as *Impriſonment, Exilement, &c.* yet I ſay unto *you*, and *you* ſhall find it to be true, that the ſame Enemy will find out another Way to bring ſuch wholy to conform to his Worſhip and Image ſet up; or elſe will bring a worſe Suffering upon them, and more grievous to be borne then that which now is threatned.

Wherefore my Dear Friends, Partakers of the Heavenly Calling in Chriſt Jeſus, Put on Valour, and Boldneſs, and Courage for the Cauſe of God which we are now engaged in; and ſtand faſt in that Liberty wherewith Chriſt our Lord hath made *you* free; and be nothing terrified becauſe of the Rage of the Enemies of God's Truth; but whereunto *you* have already attain'd there abide, and hold faſt that which *you* have already receiv'd, leſt *you* loſe *your* Crown; and keep out of *Conſultings* with *fleſh* and *Blood*, leſt *you* be thereby entangled with the Yoke of Bondage; for, the Fleſh is weak, and not willing to bear Sufferings; but

the

the Spirit is willing; and as it is enclin'd unto, and obey'd, and follow'd in its Motions and Leadings, it makes willing to bear and endure all things, and to ſuffer the loſs of all things for the ſake of the Lord Jeſus; therefore let none (*Eſau* like) ſell his Birthright for a Meſs of Pottage; but like Worm *Jacob*, wreſtle with the Lord in his own Strength, that *you* may prevail as Princes, and obtain the Inheritance incorruptible, that never fadeth away; which is the earneſt Deſire and Prayer of him, who dearly loves and ſalutes the whole Flock of God in every Region and Quarter of the Earth.

London the 29th of the 6th Moneth of the Year, 1667.

Joſiah Coale.

To the

Elect of God

Every where, Called and Chosen in Christ Jesus before the World, and before Transgression was (in which the World lies:)

The Salutation of Love, Mercy, and Peace, from God the Father, and our Lord Jesus Christ.

The Third general EPISTLE.

DEartly Beloved Friends, Brethren, and Sisters, For as much as the Almighty Power and Arm of the Lord hath been stretched forth unto *you* in this Day of his Love, by which *you* have been gather'd out of the dark Paths, which the World walks in; and have been cleansed from the Polutions and Defilements which many yet lie wallowing in; and have been separated from the Abominations of the World by the Word of his Power, which sanctifieth unto himself; and hath administred unto *you* an Entrance into that Kingdom, which is not of this World, and which fades not away, where *you* are made Partakers of the Durable Riches and Everlasting Treasure, with which *your* Hearts have been filled from day to day, and from time to time; yea manifold hath his

his Benefits, and Mercies, and Goodneſs been unto *you*; and often hath he cauſed *your* Cups to overflow; ſo that *you* could ſay in *your* Hearts, *That you had received your ſouls Deſire, and were fully ſatisfied; and your Souls did Bleſs, Magnifie, and Praiſe the Name of the Lord, the God of your Salvation; who hath done ſo great things for you, even beyond declaring; who brought deliverance unto you in the time of great Affliction and Diſtreſs; when you were compaſſed about with many Sorrows, and ſaw none to comfort you; when you were even in the horrible Pit, and ſaw your ſelves at a great Diſtance from your Maker (by reaſon of Sin and Tranſgreſſion) and were in your own eyes even ſhut up in Darkneſs and in Obſcurity, then did the Diſtreſſed cry unto the Lord, and he heard the Cries and Groanings thereof, and was moved with Compaſſion towards his own Seed, and he aroſe in his mighty Power, and ſtretched forth his Glorious Arm, and reached unto his own Elect, and thereby brought Deliverance thereunto*: And ſo the Oppreſſed came to be ſet free, and the Diſtreſſed to be ſet at liberty; and this was the Day of Glad-tidings unto *you*, and the acceptable Year of the Lord, though a Day of Vengeance came upon the Wicked and Ungodly, and upon that part which had led *your* minds aſtray, and to tranſgreſs the pure Law and holy Commandment of the Lord And ſo, my Dearly Beloved, The Lord having done ſo great things for *you*, in bringing *you* out of the *Egyptian Darkneſs*, and out of the waſte howling Wilderneſs; and hath brought *you* into a Plentiful Land, flowin with Milk and Honey; and with the good things thereof hath he ſatisfied *you*, and aboundantly filled *you* time after time; therefore now remember, and beware that *you* forget not the Lord, nor his wonderous Works; but dwell in his eternal *Power*, by which he hath done theſe things for *you*; and walk in all *Humility* before him, anſwering the *motion*

of his Pure Holy Spirit, by which *you* are quicken'd unto Life, that *you* may know it continually to remain in *you*; that ſo by it *you* may be kept alive unto God: And this Spirit may be *your* Leader and Inſtructor in all things; ſo will *you* have the Teſtimony thereof in *your* own particulars, to bear Witneſs for *you* that *you* are his Children; *For they only are the Sons of God, that are led by his Spirit; and they only have the Teſtimony of it witneſſing for them, that are faithful Followers thereof*: and ſuch enjoy Peace and Conſolation from the Lord, which is more to be valu'd and eſteem'd than all things viſible; for they are periſhing, and laſt but for a Moment; but the Precious Truth of the Lord, of which *you* are made Partakers, that is Everlaſting, and liveth and abideth forever; therefore let that be prized above all things elſe, which in compariſon thereof is but as Droſs and Dung; and ſo it was in *your* eye when firſt the Glory thereof appeared in *you*. And *you* know full well what *you* have parted with to purchaſe the Poſſeſſion of it: Therefore let none ſell his Birthright for a Meſs of Pottage; but let it be forever in *your* Eye eſteem'd above all things under the Son. And let not the Subtilty of the Enemy draw any ones Mind into the love of any periſhing thing, nor into the fear of the Threatnings of Man, whoſe Breath is in his Noſtrils; but ſtand in the pure Fear and Dread of the living God, and continually ſet him before *your* Eyes: and beware of entring into Conſultations with *Fleſh* and *Blood*; for thereby *you* may fall into the Snare of the Enemy, and be overcome by his Wiles; but give up ſimply and freely to whatſoever *you* are called to, either to do or ſuffer for his Name's ſake, and for his Truth's ſake, in *your* ſeveral Places and Callings; that ſo a *Faithful Teſtimony* for his Name may be given

given by every one who makes mention thereof, and that profeſſeth his Eternal Truth; and of this be aſſured, *He will be your exceeding great Reward*: but if any draw back, or hanker in their Minds, and through letting in of *Slaviſh Fears, deny the Lord who hath purchas'd them unto himſelf by his own Blood*, by which he hath cleanſed *your* Hearts, that ſo *you* might become a fit Habitation for his own Spirit to dwell in; I ſay, If any, through the fear of Man, deny him in any thing that he calls unto, then they loſe their Reward, and loſe their Peace with God; and the Pangs and Anguiſh of Heart will take hold on them; and the *Sorrows* of Death ſhall compaſs them about, even as before they were deliver'd from their former Troubles, and ſo they will bring themſelves under the heavy Yoak of *Bondage* again, and the Countenance of the *Lord* will be hid from them, and a Cloud of *Darkneſs* will come over them, and Miſery will be their Portion from the *Lord God*, who is the *Joy of the Righteous*, and the *Rewarder of all who obey him*; and out of this *Condition* it will be hard to be removed, and to be reſtor'd again into the *Favour* of the *Lord*.

And ſo my dear Friends, Prize *your* Peace with him above all things viſible; and ſo walk as that *you* may be preſerved therein: And wait upon him in the Gift which *you* have received from God, and *you* will feel his Everlaſting Bleſſings to flow in upon *you*, and his Mercies and Loving-kindneſſes will be renewed unto *you Morning* by *Morning*, whereby *you* will be aboundantly refreſhed, and be kept living unto the *Lord*; and a daily growth *you* will witneſs from Strength to Strength, and from one Degree of Grace unto another, until *you* appear before the *Lord* in *Sion*, in compleat *Beauty* and perfect *Holineſs*.

And

And ſo, as *you* in Patience wait upon the Lord, and walk before him in his Covenant of Grace; and dwell in his Pure Holy Power, and be ſubject thereunto in all its Leadings and Requirings; then *you* will ſee the Lord pleading *your* Cauſe in the Hearts of *your* Enemies, and working *your* enlargement and Liberty by his own ſecret Hand of Power; by which he will turn back the powers of Darkneſs, and remove the Seat of Violence, and will exalt his own Kingdom and Righteouſneſs in the Earth, and Oppreſſion ſhall be far away; for this is his Decree and Determination; and thoſe that riſe up againſt him in this day of his Appearance, or oppoſe him in his Work, ſuch ſhall be ſcattered by the Breath of his Mouth, even as Chaff is ſcattered before the Wind: And then ſhall the Righteous rejoyce, and be glad in the God of their Salvation. And ſo *you* will ſee that all theſe Tryals and Sufferings which ſhall come upon any of *you*, ſhall work for *your* everlaſting Good, and for the Glory of the Lord, and ſhall make for the furtherance of the Glorious Goſpel of our *Lord Jeſus Chriſt*; who is the Captain of our Salvation, and was made perfect through Suffering, and is now ſet upon his Throne, at the Right-Hand of the Father, to judge the World in Righteouſneſs; to whoſe Scepter and Dominion all Powers, Thrones, and Dominions muſt bow, and bend, and become ſubject; for the Mouth of the Lord hath ſpoken it.

And therefore let none faint in their minds, becauſe of the preſent Rage of the Adverſary, but look unto him who lifts up the Head above the Raging Waves of the Sea, and *you* will ſee him to ariſe, who will rebuke the Rage of the Devourer, and will cauſe a great Calm.

And ſo, my dearly beloved Friends, Keep in the Covenant of Peace and Life; and feel the pure Power of the Lord

Lord God Almighty to bound *you*, and compaſs *you* about; and feel *your* Unity and Fellowſhip in it with the Lord, and one with another; and watch over one another in Love; and build up one another in *your* Moſt Holy Faith; ſo will *you* have dominion over the World, and come to know the Earth to be *your Foot-ſtool*; and ſo in and through him, who hath manifeſted his eternal Love in *you*, *you will* be more than Conquerors, even through his eternal Power, who ſubdueth all thing unto himſelf, that he may Raign over all whoſe right it is, and unto whom the Kingdom doth belong; and unto him be Glory and living Obedience for ever, *Amen.*

And ſo, the *Lord God of Power* and *Love* be amongſt *you* all, and fill *you* with his *Love* and *Power*, that ſo *you* may be kept out of the Snares of the Evil One (for that hath oft been the Breathing of my Soul for *you* in ſecret) and that *you* may walk before him in the Purity of his holy Spirit, and be kept unſpotted from the *World*: And ſo, in the Bowels of *our Lord Jeſus Chriſt* do I moſt dearly and tenderly ſalute *you* all, who are of the Family of my Father, and of the Houſhold of Faith; and the God of Love and Peace be with *you* all.

Barbadoes, this third Mon. 1661.

I am your Dear Brother, in the Patient Long-Suffering Spirit of our Lord and Maſter, and a Traveller for the Redemption of the Oppreſſed Seed,

Joſiah Coale.

TO

To the

Called of God

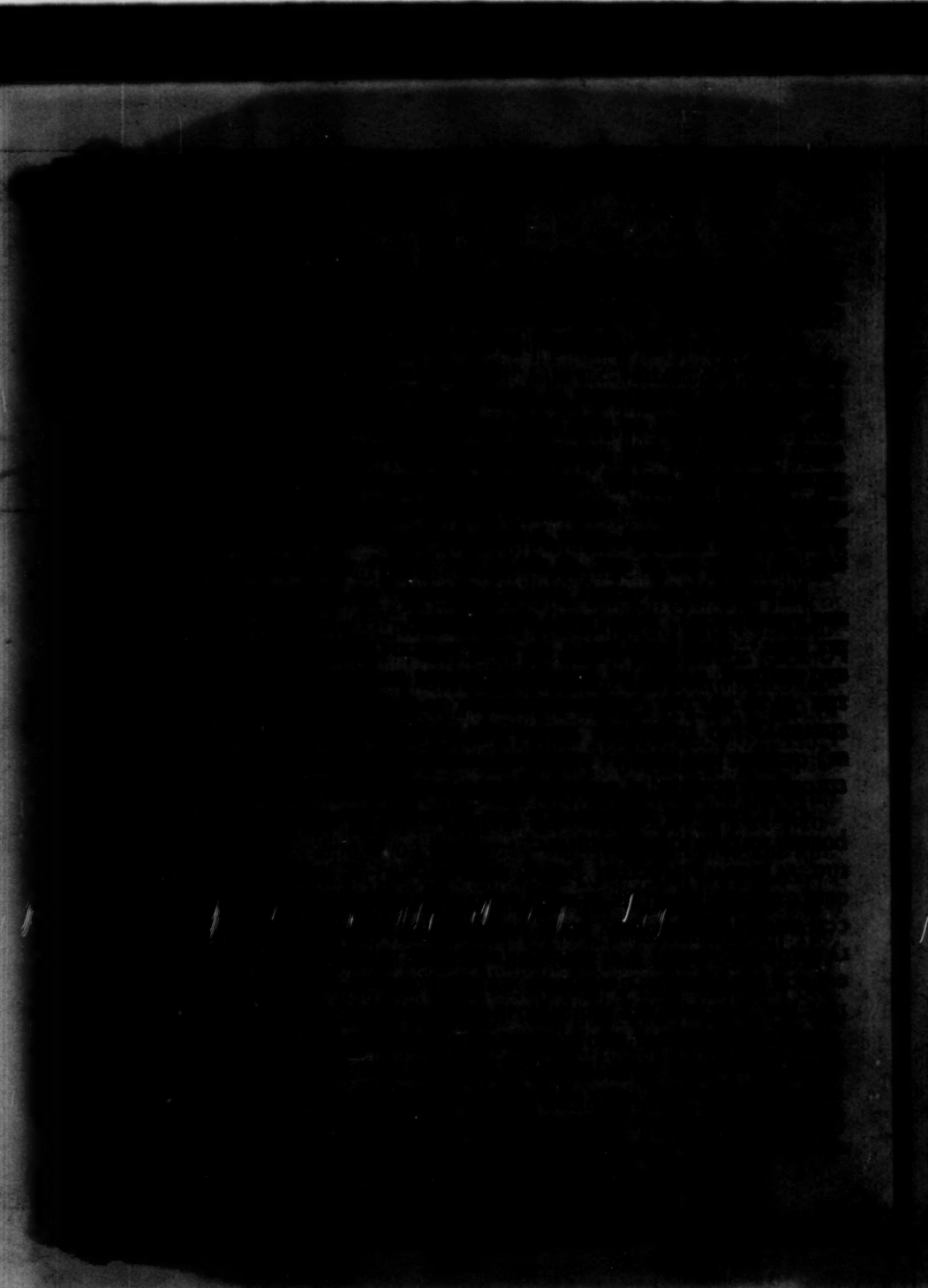
Every where, who are Witnesses of the Eternal Excellency of the

SON of RIGHTEOUSNESS,

Who is now appear'd in his Majesty and Glory, in this Day of the FATHER'S LOVE to the Children of Men.

The Fourth general EPISTLE.

MY Dear and Exceedingly well beloved Brethren, and Sisters, with whom in the Covenant of Life, and Kingdom of Peace, Glory, and Eternal Felicity, my soul rests, and is at Peace and perfect Freedom; where the Glorious Presence of the God of Life (who is *Jacob's* Shepherd) is enjoyed, and is known to be an open Fountain, daily [illegible] of his Heavenly Rich Vertue and Goodness, [illegible] consolating and refreshing of our Immortal Souls; [illegible] have no need to complain of Poverty, [illegible] is the Fountain of all *Good*) is [illegible]



To the

Called of God

Every where, who are Witneſſes of the Eternal Excellency of the

SON of RIGHTEOUSNESS,

Who is now appear'd in his Majeſty and Glory, in this Day of the FATHER'S LOVE to the Children of Men.

The Fourth general EPISTLE.

MY Dear and Everlaſtingly well beloved Friends, Brethren, and Siſters, with whom in the Covenant of Life, and Kingdom of Peace, Glory, and Eternal Felicity my ſoul reſts, and is at Peace and perfect Freedom; where the Glorious Preſence of the God of Life (who is *Jacob*'s Shepherd) is enjoyed; and is known to be an open Fountain, daily adminiſtring of his Heavenly Rich Vertue and Goodneſs, to the conſolating and refreſhing of our Immortal Souls; ſo that we have no need to complain of Poverty, becauſe he (who is the Fountain of all *Good*) is continually with us, and never

never ceases to administer into his own, according to their several Necessities, as in his pure Fear and Power they wait upon him, and walk before him: And this I know many of *you* are not insensible of, for whom a Feast of fat Things is prepared, and a Table richly deckt is spread before *you*; where every hungry one may feed, and be refreshed; and the Breast of *Consolation* is also known, at which every Babe may suck, and be satisfied; and to all having access unto this, *you* may here be delighted with the abundance of the Treasure of my Father's Heavenly Kingdom, the Windows whereof being now open'd, a Blessing is poured forth without measure.

Oh! that all who profess the Name of the Lord were throughly sensible of this thing! then would their souls (with us) delight in Fatness, and their hearts would be enlarged thereby; so that they would find Encouragement to run the Way of his Commandements even with Delight; and nothing would be counted too dear to part withal for his sake, who hath call'd us (and is bringing many Sons and Daughters) unto Glory and Vertue.

Wherefore my dearly beloved Friends, be ye encouraged to walk on in the Way of the Lord, though it be strait to the Earthly Man; and be ye content to pass through *Evil-Report*, and *Good-Report*; and let him be *your* Example in all things, who, when he was reviled, he reviled not again; and when he suffered, he threatned not, but committed it to him who judgeth Righteously; as a Lamb before the Shearer is Dumb, so he open'd not his Mouth.

Therefore I say Friends, Let none be discourag'd because of Tryals, and Sufferings, and Persecutions, nor because of the Frowns of the Enemy for God's Truth;

neither be Diſmayed becauſe of the proſperity of the Wicked, whoſe Day ſhall paſs away ſwiftly, and ſhall be no more: but every one put on Strength, and Courage, and Boldneſs in the Name of the Lord; and as valiant Souldiers, endure Hardſhip, and fight the Good Fight of FAITH, and lay holy on Eternal Life; for the Lord God Almighty is with us, and takes our part; and he aſſuredly will fight our Battels for us, before whom all the Nations of the Earth are but as the Drop of a Bucket; and therefore its in vain for them to contend with the Almighty, who is on our ſide, and is greater in us then he that is in the World; whoſe eternal Glory and Excellency is now revealed; Praiſes and Halelujahs to the Moſt High forever.

Wherefore Ariſe, ariſe, thou Seed of the Covenant, ariſe and ſhine, for thy Light is come, and the Glory of the Lord is ariſen upon thee; though the Earth be covered with Darkneſs, and groſs Darkneſs be over the People, yet the Lord is become thy Everlaſting Light, and thy God thy Glory: Wherefore ſhake thy ſelf from the Duſt of Earth, and put on thy beautiful Garments, Oh *Jeruſalem*, the holy City; for this I teſtifie in the Name of the Lord, *That henceforth there ſhall not come into thee the Uncircumciſed, nor the Unclean; but thou ſhalt be called the City of God, the Place wherein his Honour dwells.* Wherefore all ye Inhabitants thereof, my Fellow Citizens, and beloved Brethren and Siſters, with whom my Life is bound up, and with whom my ſoul rejoyceth; who are ſurrounded with the great Salvation of God, and know it to be the Wall of this Holy City, the Gates whereof is Praiſe, and ſtand open Night and Day, though the Unclean cannot enter into it: I ſay unto *you* all, Let the High Praiſes of God be

in

in *your* Mouthes; and ceaſe not to make mention of the Wonders of the Lord, and of his Works, which he hath wrought for *you*; and tell of his Goodneſs and Loving-kindneſs, and ſpeak of his Praiſes; that the Glory of his Appearance in *you* may be admired amongſt the *Heathen*, in this the Day of the Lord's Power, wherein his Excellency and Majeſty is ſeen, of which we are Eye-witneſſes; and therefore can we not ceaſe to make known his Power and Coming, that others alſo may be turned to the Light of God in them, their to wait for his Appearance.

And though there be a Generation that would have us ſilenced, as the Phariſees would have Chriſt to rebuke his Diſciples, when they went Triumphing to *Jeruſalem*, and the High Praiſes of God were in their Mouthes, yet they were not to hold their peace, but to go on, and preach his Name amongſt all Nations, that People might be turned unto God. And though they were again afterwards charged to ſpeak no more in his Name; yet they conſidered, *That it was better to obey God than Man*: For they who followed the Lamb were Called, and Choſen, and Faithful; and they loved not their Lives unto the Death, but went on boldly preaching in the Name of Jeſus, not regarding the Threatnings of corrupt Man, but had reſpect unto the Lord above all, who is the ſame at this day as ever he was; and his Faithfulneſs is the ſame forever unto them that are truly Faithful unto him.

And his wonderous Works, and Majeſty, and Glory is now ſeen by us, in this our Day, even as by them in the dayes of old; wherefore let the ſame Courage, Boldneſs, and Faithfulneſs appear amongſt *you*, as was in them; though I do not at all upbraid *you*, neither was it in

my Heart ſo to do; but as a Brother of the ſame Root and Off-ſpring with *you* (who are begotten by the ſame Word, and brought forth by the ſame eternal Womb, which is Holy forever) do I exhort *you* in Bowels of the ſame tender Love, with which *our* Hearts are filled, to continue in Stedfaſtneſs, & hold faſt *your* Integrity in Faithfulneſs unto the End every one in *your* ſeveral Stations and Callings, that *you* may adorn the *Glorious Goſpel* of Peace and of Salvation; that ſo, *you* dwelling in the Pure, Divine, Heavenly Power, thereby *your* Lips may be opened, and *your* Mouthes may ſhew forth his Praiſe; that his Name may be known to be great in the Aſſemblies of his Saints, and in the Congregations of the Righteous; that ſo Nations may be gather'd unto him, and Kings unto the Brightneſs of his Riſing; that ſo the Name of the *Lord* may be ſpread even to the Ends of the Earth, which is now to be exalted above every Name, to which every Knee muſt bow, and all Tongues confeſs.

Wherefore all *you* my beloved Friends, Brethren, and Siſters, who are of the Royal Off-ſpring, and of the Holy Seed, which is the Heir of the *Bleſſing* and *Promiſe* of the *Father*: I ſay unto *you* all, dwell in the feeling of the Immortal *Birth*, every one in *your* own particulars; for therein the Heirſhip ſtands, and to that the *Bleſſing* is ſure; and as *you* keep Faithfully joyn'd unto it, therein *you* will know the *Heavenly Dominion* and *Power*, which goes over the Powers of the Earth and Darkneſs (with which the Earth is cover'd) and will give *you* to ſee before they were.

And here the Son is known, who was glorified with the Father before the World began, and who is the expreſs Image of his Father's Subſtance, and in whom the Fulneſs

Fulneſs of the Godhead dwells, and unto whom all Power in Heaven and in Earth is given. And this is he, who now is come in Power and great Glory, of whoſe Power and Coming *you* are his Cloud of Witneſſes, who know the Birth of the Immortal *Seed*; and it is becauſe of this that the *Heathen* rages, and the Nations are angry; and therefore do they Revile, and Perſecute, and Smite with the Fiſt of Wickedneſs, according as it is written, *He that is born after the Fleſh perſecutes him that is born after the Spirit:* And theſe things they do unto *you*, becauſe they know not him, of whoſe Coming *you* are Witneſſes. Nevertheleſs, Dwell ye in the Spirit, and walk in the Spirit ye that have the ſenſe and feeling of the working and operating thereof in *your* inward Parts in any meaſure, and anſwer the Motions thereof in all things; for therein *your* Peace and *Conſolation* conſiſteth, and *your* Everlaſting Refreſhment, which none can hinder *you* of, as *you* obey the Truth according to the Motions of the Spirit of Truth; and therein walking, *you* will not fulfil the Luſts of the Fleſh; but the Croſs will be dwelt in, and Self-denyal will be known and witneſſed, and the Power of the Lord will be felt, which makes willing to come into the Obedience of the Croſs, whereby the contrary part will be crucified, and mortified and the Old Man will be wholy put off with his Deeds, and the New Man put on, which is created after God in Righteouſneſs and true Holineſs. And ſo here walking every one in *your* own meaſures, in Faithfulneſs to the Lord, *you* will feel the Lord adminiſtring unto *you* of his rich Vertue to the filling of *your* Hearts, and to the making of *your* Cups to overflow; for this I teſtifie unto you, and that by the Spirit of the Lord, That the Lord's Love, and Mercies, and the Riches of his Grace did never

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more abound in the Hearts of his People, in any Age or Generation, than it doth in this our Day, in the Hearts of all who obey and follow him; and give up freely unto him in all his Leadings and Requirings.

And therefore once more I ſay unto *you*, my Beloved Ones, give up in ſingleneſs to follow the Lord, in whatſoever he leads *you* unto. And walk with him in the Power of his own Spirit of Life; and let the Righteouſneſs of God go before *you*, and his Everlaſting Glory ſhall be *your* Reward.

And ſo, Dear Hearts, Feel *your* ſelves covered with the Spirit of Life; for that ſhall and will remain when all falſe Coverings ſhall be ript off, and all empty Profeſſions, and out-ſide Shews will wither, and have an end, and come to nothing. Therefore ye, as Wiſe Virgins, have Oyle in *your* Lamps; and ſee that *your* Lamps be kept trimmed and burning, that ſo *you* may be kept ready at all times, to enter in with the Bridegroom into his Marriage Chamber; ſo will *you* have Joy, and Felicity, and Gladneſs of Heart; and no cauſe of Sorrow will there be while *you* enjoy the *Bridegroom* of *your* Souls preſent with *you*; who will be an everlaſting *Comforter* unto *you*, with whom *you* will know an Everlaſting REST: And that Peace *you* will be Heirs of (and poſſeſs) which paſſeth the Underſtanding of the World; and in this *you* will have *ſtrong Conſolation* and *Comfort*, even that which can never be blaſted: but whatſoever flouriſheth, and may ſeem proſperous for a time, if it be not in and by the Power of the Lord, that will the Lord blaſt, and cauſe to wither as the Flower of the Graſs; and this *your* Eyes ſhall ſee, if *you* keep in the eternal Power of the Lord, which keeps the inviſible Eye open, which alone perceives the things

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of God. So in the pure Power of the Lord dwell and keep, that *you* may be kept in a clear Diſcerning, and ſenſible of *your* own particular Conditions, and how it ſtands with *you* in the Preſence of the Lord, that *you* may know *your* Peace and Unity with him, and one with another; that ſo all being kept in the Power and Unity of the one Spirit, in that *you* may exhort one another, and ſo much the more as *you* ſee the Day approaching; that ſo *you* may be ſtrengthened one by another, and may build up one another in the Precious Living Truth, and therein edifie one another in Love, that ſo *you* may ſtand over the World, and over that part in which the Enmity ſtands, which is againſt God; ſo will it appear unto all men, *That you are the People which God hath Bleſſed.*

And now my dearly beloved Friends, Theſe few Lines have I written unto *you* from the aboundings of the Love of my heavenly Father, which he hath ſhed abroad in my heart towards *you* all, and by this Love only was I conſtrain'd thereunto; wherein (in ſome meaſure) is manifeſted that real and unfeigned Love which dwells in me, and daily extends it ſelf unto the whole Houſhold of Faith, whereſoever they are; with whom I am at this time even wrapt up with the Garment of Praiſe: And in the pure Unity of the Spirit of Life, and Endleſs Unſpotted Love, do I purely ſalute *you* all, leaving *you* to the Protection of the Almighty, whoſe tender Care is over all his, and watcheth over his own Inheritance Night and Day; ſo that the Devourer cannot prevail to lay it waſte nor deſolate.

Wherefore let *your* Confidence and Truſt be in him alwayes, and continue *you* in the Grace of God which hath appeared, and the Sufficiency thereof *you* will more and more.

more ſee and witneſs daily. And Bleſſed (in the Name of the Lord God Almighty) are all they whoſe Truſt and Confidence is in him alone; for they ſhall never be aſhamed nor confounded, but ſhall be as Mount *Sion*, which cannot be moved.

So the Lord God Almighty of Heaven and Earth keep *you* all, and preſerve *you* all in the enjoyment of the Fulneſs of the Bleſſing of the Goſpel of Peace, where *you* all may know the Reſt to remain, that neither Stormes can diſturb *you*, nor Tempeſts make *you* afraid; in which I am with *you* all who are of the Family of God.

Written in the Iſland of *Barbadoes*, the 27th of the 7th Moneth, 1661.

Your Truly Loving and Faithful Brother,

JOSIAH COALE.

THE

A Collection OF THE Several Books,

Given forth from the Movings of the Spirit of the LORD in his Faithfull Servant and Miniſter

Joſiah Coale.

The Memorial of the Juſt is Bleſſed; the Righteous ſhall be had in Everlaſting Remembrance; but the Name of the Wicked ſhall Rot.

Printed in the Year MDCLXXI.

A Collection

OF THE

Several Books,

Given forth from the Movings of the Spirit of the [illegible] in his Faithfull Servant and Minister

Josiah Coale.

The Memorial of the Justice Bishop, the Righteous Jail, be had in Everlasting Remembrance, but the Name of the Wicked Jail Rot.

Printed in the Year MDCLXXI.

AN INVITATION OF LOVE TO THE HUNGRY & THIRSTY,

Who truly hunger after the Food of Life; and a Call (to ſuch) to come (from off the Barren Mountains, and from feeding upon vanity) into the Everlaſting Kingdom and Houſe of my Father, where the leaſt of his Servants have Bread enough: With ſome Information of the Way which leads thereunto.

EVery one that hungers, and every one that thirſts, and every one that breaths after Righteouſneſs, Come, the Fountain of Life is opened, and the Everlaſting God of *Jacob* is ariſen in this day of his Power, to gather unto himſelf the diſperſed of *Iſrael*, into his Everlaſting Fold of Reſt, and into his Everlaſting Covenant of Light, Life, and Peace, with him to dwell; And for this very end hath he cauſed the Eternal Light of his Son to ſhine forth, and hath ſet up his Standard, and diſplayed his Enſign (to the Nations) to which the gathering is; and the Call is gone forth, and the Spirit bids, Come, and eve-

ry one that hears, let him Come, and drink of the water of Life freely; For the Fountain is now opened; and the true Shepherd now Calls; and his voyce is heard; and all who are wandering upon the barren Mountains, and in deſolate places, and are weary and heavy laden with ſin, may Come, and follow (him who leads to the Everlaſting Fold of Reſt, which is) Jeſus Chriſt the true Shepherd, and the Light of the World, and Way to the Father; who is now ariſen in this his Day for his Seeds ſake; to gather his Sheep from off the Barren Mountains, where they have been ſcattered and driven away, in the dark and in the cloudy day; And to make manifeſt the way of Life freely, to all who hearken to his Counſel, and obey his voyce, who declares unto man what is his thoughts; And by his Light makes manifeſt the Secrets of the heart, and reproves the deeds of darkneſs; by which all who are guided by it, comes to receive power over ſin, which made a ſeparation between God and you: And this is he (which the Holy Prophets of God propheſied of, in the dayes of old) who is given a Light to lighten the Gentiles, and for Salvation to the Ends of the Earth: And whom *Moſes* ſaid the People ſhould hear, and ſaid, that he that would not hear this Prophet, which the Lord ſhould raiſe up (to wit) Chriſt Jeſus the Light of the World; Even he ſhould be Cut off from amongſt the People; and therefore every one, you being enlightened with a meaſure of the Light which comes from this Prophet, Chriſt Jeſus, by whom the World was made, and whom the people is to hearken to; it is a thing of concerment to you all, to wait to hear his voice, who calls your minds out of the vanities of the World, and the love thereof, that you may hear & live, and no longer to ſpend your labour for that which doth not ſatisfie the ſoul; But to hearken diligently to the Voice of God (who is Light) that you may come to eat of that which is good, and let your Souls delight in fatneſs; and ſo every one who prizeth the Everlaſting Peace and welfare of your Souls, beyond the pleaſures and delights of the World; Return unto him who calls in your minds out of the viſible and periſhing things of this World, and the love thereof; and wait to know the Sword of the Lord Jeſus Chriſt (who is the Prince of Peace) to Cut down the Tranſgreſſor in every particular of you; and to know the Righteous Law of God revealed in you, to take hold on the unrighteous

righteous Nature which hath led you into Rebellion againſt God, and againſt his pure witneſs in you, which hath long called for purity, and for a holy Life, and a godly Converſation; that ſo into purity and holineſs you might all come, without which none can ſee the Lord; And ſo they who comes to the Light of Chriſt in them, ſuch comes to that which is pure, and holy, with which they may come to ſee God.

And Friends, This is the Word of the Lord God to you all, and his Everlaſting Counſel to you all, who have deſires in Truth and Righteouſneſs to walk in the way of Life? that you hearken diligently to the Voice of God, the Light in every one of your Conſciences, and to it be obedient at all times, in whatſoever it makes manifeſt to be the mind and Will of God the Father; that ſo his will may be done by you in Earth, as it is in Heaven; and that your ſins and iniquities may be blotted out (by him) for his own Names ſake; Who is now ariſen for his Glories ſake, which hath been long trampled upon, and for his Seeds ſake which hath long cry'd unto him, from under the burden of oppreſſion, which hath ruled above the pure in every one of you; And the Cries and Groanings of the Oppreſſed, hath entered into the Ears of the Lord God of Reſt, and he is ariſen and is zealous for his Glory; And in the valley of Judgment will he plead with *Egypts* King, and with all the Hoſt of the *Egyptians*, and by his out-ſtretched Arm will he bring deliverance unto his own Elect Seed, and the Hoſt of the *Egyptians* will he deſtroy in the Red-Sea of his Wrath, and then ſhall the Seed rejoyce over its Oppreſſors.

And ſo Friends, as you hearken to, and obey the Voice of the Lord, the Angel of his preſence you will ſee leading you in the way in which he will have you to walk; and beware of him, and obey his voice, for he will not at all pardon your tranſgreſſions any more, *Exod.* 23.20, 21. But will give a juſt reward to every one according to their deeds, whether they be good, or whether they be evil: And ſo that you may come and receive the reward of Everlaſting Life, which is enjoyed in my Fathers Kingdom; Every one be good and faithful Servants, and improve your Talents which is committed to you, that ſo when the Lord ſhall come, you may be found doing his will, and not your own; So ſhall an enterance be Adminiſtred unto you into the Kingdom which is

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without end, where you may feed on the Heavenly Manna, and drink of the water of Life, out of the Wells of Salvation, even abundantly, and be filled and your Souls ſatisfied therewith.

And ſo Friends and people; ariſe and come out of Death, you that have deſires after the way of Life and Salvation which is now Preached freely, and be all obedient to the meaſure of the Grace of God (which bringeth Salvation) which hath appeared unto you, and believe in the Light which you are enlightned withal; for ſaith Chriſt, I am the Light of the World, he that believeth in me ſhall not abide in darkneſs, but ſhall have the Light of Life; and this is the ſure word of Propheſie, unto which you do well if you take heed, as unto a light that ſhines in a dark place, until the day dawn and the Day-ſtar ariſe in your hearts, which Star being followed, will lead unto the knowledge of the Saviour, as it did the wiſe men who found him lying in a manger, for there was no room for him in the Inn, becauſe it was full of other gueſts (him that reads let him underſtand) and ſo when you have found him according to the Angels Intelligence, though it be but in a low place, in you, yet wait to know him to grow in ſtature, and you in him to increaſe in Wiſdom, and in Favour with God; for truly People, no Union nor Fellowſhip with God can be known by you, until you come to be Obedient to the Son of God, and to hear him in whom the Father is well pleaſed, and in whom alone we are accepted of God, and by whom we have free acceſs to his Throne of Grace, where he ſits at the Right hand of the Majeſty on High, Judging and Condemning all who walk contrary to his Light, and that diſobey the Goſpel which is now Preached; and juſtifieth and giveth life unto all that obey and follow him, and ſtand in his Counſel; which is the deſire of my Soul that you all may do, who have deſires in the leaſt meaſure after this Life of Holineſs; And for your ſakes have I written theſe Lines according as the Lord gave it me by his Spirit;

Who am a true lover of all your Souls, and a Labourer and Traveller for the Seeds ſake which is Scattered throughout the Earth; That thoſe who are wandering upon the Barren Mountains, and in deſolate places, may be gathered into the Everlaſting Reſt, and Fold of Jeſus Chriſt, with me to lie down in peace and ſafety, where none can make us afraid.

Joſiah Coale.

A SALUTATION TO THE Suffering-Seed OF GOD:

Wherein the Things are Declared and Signified before-hand that muſt ſhortly come to paſs.

DEarly beloved Friends, Brethern and Siſters, Babes, Lambs and Children, who are of the Election of Grace, and of the true Shepherds Fold, whom it hath pleaſed my heavenly Father in his Love, Life and Spirit, to gather out of the World, and to ſepatate from amongſt men, to be the firſt fruits unto Him, and to the LAMB, in this Day of his Power and glorious Appearance, and hath manifeſted his Power, and reveal'd his glorious Arm of Strength in and amongſt you, and hath made known his bleſſed, ſweet, refreſhing Preſence in the midſt of you, whereby you have been refreſhed, comforted and ſtrengthened in the midſt of many Trials, Tribulations and Temptations, which have been ſuffered to come upon you for the trial of your Faith ſince you were a People unto him: and you know right well, that he hath not been wanting unto you in any ſtate or condition that you have been brought into, as you abode faithful unto him: And the mighty things which he hath done for you, and the great delieverances which he hath brought

unto

unto you in the time when you were in great diſtreſs, ſurely cannot be forgotten by you, but is worthy to be had in everlaſting remembrance: And the things which you have ſeen of this kind, and the endleſs loving-kindneſs of God unto you therein manifeſted, is and (I hope) will be for ever ſufficient to engage you to walk with the Lord in ſingleneſs and uprightneſs of heart, that in all tryals of what nature or kind ſoever that you meet withal for the future time, you may hold faſt your teſtimony for him, and your Faith and Confidence in him, and be nothing daunted in your minds hearts, nor ſpirits, but in all things give up unto the Lord, and reſign up your Cauſe unto him alone, and he will certainly plead for you in the hearts of your Enemies, and they ſhall aſſuredly know that his controverſie is very great with them for your ſakes: For he hath regard unto your ſufferings, and the Cryes and deep Groans of his Oppreſſed ſuffering Seed, is continually before him, and he is near to bring deliverance unto all who in patience and contentedneſs wait upon him, and that truſt in him with an upright, and with a perfect heart.

Wherefore I ſay unto you all, my beloved Friends, Lambs and Babes of God, be patient, and therein wait upon God, for the coming of the Lord draweth nigh, and the day of a great deliverance is at hand, wherein he will do, and bring to paſs ſuch things which cannot be believed by many, though they ſhould be told unto them: Therefore murmur not againſt the Lord in any wiſe, becauſe of theſe things which are come to paſs, and happened unto us, nor becauſe of the greatneſs of the rage of the Adverſary, for it is becauſe he hath but a very ſhort time; and though you have born long, and ſuffered much in divers kinds, and the oppreſſive yoke of Antichriſt is not yet removed nor taken away; yet I ſay, my Friends, Fear not, nor faint not in your minds, but endure to the end in the Faith and Patience of Jeſus, and when the things determined ſhall be accompliſhed, and the meaſure of iniquity ſhall be filled up, then ſhall the day of a great deliverance come unto you, and your eyes ſhall ſee *Jeruſalem* a quiet habitation, the praiſe of the whole Earth: And then ſhall the Lord God Almighty be known to reign in the Kingdoms of Men, and his Glory ſhall ſpread forth it ſelf to the

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ends of the World, and be declared of throughout all the Nations of the Earth; and the Knowledge of God ſhall cover the Earth as the waters cover the Sea. Theſe ſayings are faithful and true, and things that muſt ſhortly come to paſs and be fulfilled, the Lord hath ſpoken it, and bleſſed are all they who believe and obey the Word of the Goſpel, and wait for the fulfilling of theſe things.

Wherefore, my dear Friends, dwell low in God's Fear, and in his Covenant of Light into which you are gathered; and wait to receive his pure, Divine, Heavenly wiſdom to order you, and be you ordered thereby, and that will keep you out of all extreams, ſo that none will be lifted up above what is meet, becauſe of the Promiſes of God, nor yet be caſt down becauſe of the threatnings of the Enemy, that ſo you may neither turn aſide to the right hand, nor to the left, but that you may walk on in the even way, which is the path of peace, and feel the Eternal Life which is of God, to remain and abide in you; ſo will you be kept freſh and lively in the beauty of Truth and Holineſs, and ſhine as Lights to the World: For you are the Salt with which the Earth muſt be ſeaſoned, and with which all things muſt be ſalted to make it ſavory unto God, and acceptable unto him: For as the ſtate of the World is in which they now lie, they are unſavoury unto God, and not at all a pleaſant ſmell, neither hath he any delight in their Sacrifices, for even their prayers are abominable unto him, and their ſolemn Aſſemblies he hath no pleaſure in, but his ſoul even loaths and abhors them, and he will certainly work a Reformation in the Earth, and he will beat down *Babylon* with a mighty blow, and will bring a great deſolation upon her, and amongſt her Merchants ſhall the noiſe of a great howling be heard, and all her delicacies ſhall come to nought, and all her coſtly attire (the works of cunning Workmen) ſhall be conſumed; for ſhe is come into remembrance before the Lord, and as ſhe hath loved blood, ſo muſt ſhe have blood to drink; for the Cup of God's Fury is already filled into the hands of the Saints of the Moſt High, to pour out onto her: And as ſhe hath lived deliciouſly, and glorified her ſelf; ſo much torment and ſorrow muſt ſhe have given unto her; yea, ſhe ſhall have doubled unto her according to all her works, and then

ſhall the Saints, Prophets and holy Apoſtles rejoyce over, when God ſhall have avenged us on her.

And now, my beloved Friends, this I ſay unto you in and by the Spirit of the Lord, That the time haſtens and draweth nigh in which theſe things muſt be brought to paſs, yet nevertheleſs the things decreed and determined of the Lord muſt firſt be accompliſhed: So that although the power of darkneſs hath been long working, and doth ſtill work, as it were, in a prevalent manner, by which ſufferings and tribulations are brought upon us; yet I ſay, it is by the permiſſion of the hand of the Lord, that theſe things are ſo, and he hath an end in ſuffering it ſo to be, and that for his own glory; and who ſhall ſay him nay for ſo doing, or reaſon with him about matters of ſo deep concernment, ſeeing his way is hid from man, and is not known unto any, but only them unto whom he reveals it?

But this, my Friends, I know from the Lord, That he hath an intent and purpoſe of good unto us thereby, and why then ſhould not we all be content, and willingly ſubmit unto the hand of the Lord, whoſe Fatherly care is over all his. And truly Friends, though we may ſay we have ſuffered long by the afflicting hand of our Enemies, and their ſtroke hath fallen hard upon many of us, and that great ſufferings and afflictions ſeem ſtill to attend us; yet my Friends (bleſſed be the Lord) my heart is not at all troubled at theſe things, neither do thoughts of fear enter; becauſe I ſee the end of the Lord in it. And I know it is not contrary, but according to the determination of the Almighty that theſe things are ſo: Yet I dare not but acknowledge, that they by whom theſe ſufferings are inflicted upon us, do go beyond their bounds and commiſſion, and that is the very thing with will break them, when they have filled up their meaſure.

Wherefore, my beloved Brethen, be you all like-minded with me in this matter, and ſettle it in your hearts, to bear all things with patience and contentedneſs, that may yet come upon you, for the farther tryal of your Faith; and put on Valour, and Courage, and Boldneſs, and be ſtrong in the Lord, & in the Power of his Might, and be nothing daunted before the face of your Enemies; but let them ſee your courage in the Spirit of the Lamb, and in the Wiſdom of God: For the Lord is aſſuredly with us, and amongſt us,

and

and will be an Enemy unto our Enemies: And what is it makes a people more dreadful and terrible, then to have the Preſence of the Lord with them? and truly Friends, this I know from the Lord, and this I have received from God, That he will yet make his people a terror to the Nations round about them, and they ſhall come bowing, and bending, and ſhall deſire to be at League and Covenant with all thoſe who are and abide in Covenant with God, becauſe they ſhall know that God is with us.

Therefore all, my Friends, abide in that where you may have and enjoy the preſence of the Lord, and know it to continue always with you, who will be your everlaſting Comforter, and your Stay, and Strength in all ſtates and conditions, and you will not be left comfortleſs by him, though you may be yet further tryed, and ſometimes, it may be, caſt down; yet you will not be forſaken that truſt in him, and repoſe confidence in him; for he will be always with you, and will give you of his Counſel and Wiſdom, by which you will be directed to walk in the path of peace, and all occaſions of ſtumbling will be removed out of the way; and you will not at all think it ſtrange that the Lord ſuffereth you ſo to be tryed, for you will ſee the end and purpoſe of God therein, and ſo in ſubmiſſion to his Heavenly Will in all things, you will have ſatisfaction, peace, joy and content: But if the reaſoning part enter, that will ſoon darken the underſtanding, and vail the life, and the Counſel of God will be obſcure to thee, & thou wilt not ſee the end of the Lord in his thus exerciſing of thee, and then ſufferings will be grievous and hard to be born, and the Murmurer will get up, that will murmur againſt God, and peace will flye from thee, and the afflicting hand of God will be upon thee alſo, becauſe of thy unfaithfulneſs; and ſuch a ſtate is worſe then his that never knew the way of Truth: Wherefore conſult not with fleſh and blood, but in patience continue to the end, in will-doing, and none to be weary therein, but be circumſpect and diligent every one in your minds and ſpirits, and watch unto prayer, that you enter not into the temptation when it cometh, for your Adverſary the Devil goeth about like a roaring Lyon, and waits to devour, and lurks to deſtroy the precious life, and will loſe no opportunity that poſſibly he can get to make an enterance upon you, to deprive you of your treaſure: Wherefore I ſay, Reſiſt him ſtedfaſt in the Faith, and be

you armed with the whole Armour of God, that you may be able to withſtand him in all his appearances; for now he will beſtir him with all his force & might, and will make many great oppoſitions and aſſaults both within and without, if by any means to beguile you as he did *Eve* in the beginning: but as you dwell in him who is the quickning Spirit, in him the Devil hath no part, neither can he prevail there; ſo in him your ſafety is from the devourer; for he that is begotten of God into this quickning Spirit, and therein abides, he it is that keepeth himſelf, and that wicked one toucheth him not. And ſo my dear Friends, I am full of unfeigned love to you all, and my heart is indeed greatly enlarged towards you with the goodneſs and Love of God which abounds in me, and not in me only, but in all the Flock of my Fathers Fold, who are faithful and upright-hearted to him, & a table richly deckt he has ſpread before us in the midſt of our Enemies; and what could we more deſire then the Lord hath done for us, and promiſed to do? He hath begotten us unto himſelf, and nouriſhed and brought us up unto this ſtate in which we now ſtand; and this he hath done by his own right hand of power, and hath formed us for his praiſe, to be a peculiar people unto himſelf: And now this he requireth of every one, That you walk worthy of his Love, that it riſe not in judgement againſt any one; and that every one anſwer his requirings, and the leadings and drawings of his Spirit; ſo ſhall his Love continue with you for ever, and you ſhall be as a watered Garden, whoſe ſprings do not fail: So to the Lord do I reſign you up, and commit you all to the word of his Grace, who will preſerve you, and keep you thereby who truſt in him, and the almighty Arm of God be amongſt you, and proſper and perſerve you unto his everlaſting *Kingdom*, *Amen*.

And this was I moved by the Spirit of the Lord to write unto you, as a Salutation of my endeared Love unto you, and that the things that muſt ſhortly come to paſs, might be ſignified unto you before-hand, and that you may be refreſhed thereby: And ſo in the Faith thereof I reſt and remain.

Written at Kingſtone *upon* Thames, *the* 22d. *of the* 7th *moneth* 1663. *and is to go amongſt Friends, to be read in their Aſſemblies in the Lord's fear.*

Your Brother in the Patience and Tribulation of the Lamb,

Joſiah Coale.

POST-

POSTSCRIPT.

AND Friends, not in any wiſe to forſake the aſſembling of your ſelves together, in as much as you know the exceeding benefit you have received thereby; and you know full well, that it was the uſual practice of the Servants of God by whom you were begotten into the Truth, and inſtructed therein (of whom ſome remain amongſt you unto this day, and ſome are fallen aſleep) I ſay, it was their uſual manner to exhort you, and to ſtir you up to that obedience of aſſembling your ſelves together: And when did you meet together to wait upon God, and your hearts kept ſtayed upon him, but that you received your expected end? Wherefore let the remembrance of theſe things encourage you to continue in this well-doing while you have a being and Liberty ſo to do: And though there were ſuch in ages paſt, whoſe manner was to forſake the aſſembling of themſelves together, and ſome ſuch there are at this day alſo: Yet my Friends, let not them be your example to walk by; but every one to walk as you had and have them for examples amongſt you, who begat you into the Truth, and by whom the Way of Life hath been made known unto you; and be ye Followers of them even as they were, and are of Chriſt: For this, my Friends, I ſay unto you, There are ſome ſprung up amongſt us who have in effect, laboured to diſſwade Friends from their uſual way and manner of meeting and aſſembling together, with whoſe ſpirit and proceedings therein we have not unity, but muſt in the Spirit of Chriſt Jeſus the Lamb of God, give teſtimony againſt them, and forewarn you not to receive that ſpirit which goeth about to divert you from your uſual way and manner of aſſembling together, in which you have had the comfort of the preſence of the Lord, and received the Juſtification of Life, and thereby your growth hath been much added unto: So that certainly

tainly my Friends, that Spirit which would turn you aſide from this godly practiſe (of aſſembliug together) is a dangerous ſpirit, and is not of God, whatſoever it pretend, or though it cover it ſelf with never ſo fair expreſſions: Wherefore, my dear Friends, have Salt within you to ſavour withal, and keep your firſt Love, and your firſt Faith, through which you received life eternal; and hold faſt your firſt ſimplicity, and your former integrity, and gad not abroad to change your ways, but meet together in the Name and Fear of the Lord, as your wonted manner hath been; ſo ſhall you find the preſence of God with you in your Aſſemblies, as in the days paſt; and his wonted goodneſs and love you will feel, which will warm your hearts, and refreſh your ſouls; by which you will be kept living unto him, and a good ſauour, and be to the praiſe of his Name, who is God over all bleſſed for ever.

Joſiah Coale.

To

To all the
Babes in Chriſt,
AND
CHILDREN of LIGHT,
Who are young in the Truth, and but of late convinced of it.

A Tender Salutation and Exhortation.

MY beloved Friends, Babes, and Lambs of Chriſt, with whom I have travelled, for the bringing forth of the Birth which is immortal, and which is the right Heir of the everlaſting Kingdom of God, and for the redemption and freedom of the Seed which is incorruptible, from under the dark power, where it hath been held, and lain in bondage, and in captivity, that it might come forth into its freedom, and Glorious Liberty, to ſerve the Lord, and to ſacrifice in Righteouſneſs unto him; I ſay, for the Redemption and Freedom thereof, have we laboured and travelled together, whom the Lord ſent forth amongſt you, in his own Name, and Power, and Authority, and therein, and therewith have we reached unto you, and the Spirit of Life from God through us

us hath breathed upon the Slain in you, and entred into the Witneſs, and raiſed the Dead incorruptible; and now the Dead being raiſed in you, and the Living, True, and Faithful Witneſs being felt by you, wait every one, that thereby you may come to be changed; and wholly tranſlated, that you may become wholly a right Seed; that as touching your former Converſation, the old Man may be put off, and you may be wholly made conformable unto the Death and Sufferings of Chriſt, that ſo you may live with him, and live to God through him; and that you may be redeemed from the vain Converſation of the World, and faſhioned (according to the working of his Power) like unto the Son of God: That as you have born the Image of the Earthly, and been made conformable unto the Faſhions and Cuſtoms of this preſent ſinful World; ſo henceforth you may bear the Image of the Heavenly, and be made conformable or ſubject unto the working or operation of the Heavenly Divine Power of God, with which he hath reached unto you, and viſited you, that in all things our Lord Chriſt may be your example, who made himſelf of no Reputation, but humbled himſelf, and became obedient unto Death, even the Death of the Croſs, and is ſate down at the Right-hand of the Majeſty on High, making interceſſion for them that come unto God by him; and ſo is become the Authour of eternal Salvation unto all them that believe and obey him, that he in all things may have the preheminence. And ſo, my dear Friends, as I ſaid unto you, let him be your example to walk by, of whoſe Spirit you have received a meaſure, to be a Guide, Rule, and Counſellour unto you, and none vary from the leadings thereof in any wiſe, nor by any means, for then you wander, or go into darkneſs, and ſo loſe your way of peace, and then trouble will come in upon you, and deſperation will be ready to get up in your minds; or contrariwiſe a ſpirit of conceitedneſs, will carry away the mind into a motion or profeſſion of the Truth, out of the Life of it, and will lead thee to talk of former experiences, when thou haſt loſt the thing by and through which thou gaineſt that experience which thou once hadſt, and which thou

thou now talkst of, and so thou wilt grow into a form and profession of Truth, without the power and life of it, and this is not a Sacrifice acceptable or agreeable unto the mind of God, but contrariwise altogether disagreeable unto his mind and holy Spirit, and his Soul hates it, and hath no pleasure therein. Wherefore, my dear Friends, dwell and watch in the Light of the Son of God, unto which, from the darkness you have been turned, that therein every one may be kept in a true and clear sence and discerning of his own present state, and standing, and there the Power of God is felt, which goes over that which would drive into unbelief or desperation, in the time of trouble. And this same Power of God will also keep down the aspiring mind, that would be exalted above the Cross, and would intrude into things which is not revealed of God, and would be puft up therewith, and glory therein, all such glorying is vain. And this is the Enemy that would not have Christ to reign over him, neither will it be subject to the higher Power, but will despise the Authority of God, and speak evil of Dignities. And this must be slain; for this spirit hath not the mind of Christ, neither would walk as Christ did, nor have him for its example, but would be of reputation in the World, and seeks the praise of men, and the honour of men, and not the honour that comes from God only; and whatsoever pretence or shew of humility this spirit comes under, yet it seeks it self, and its own reputation, and will admire mens persons for its advantage, and will justifie the wicked for reward (or for its advantage, or to set up and exalt it self, and will cry peace to the wicked and ungodly, and preach judgement to the righteous. And this is the temper of that unrighteous, exalted, self-seeking spirit, where, or in whomsoever it gets an entrance, as hath been largely made manifest, and as by woful experience we have seen. Wherefore beware of that spirit, and receive it not, but deny it, for it is not of God, but shall fall and wither, and come to nought, the Lord hath spoken it. Wherefore dwell every one in true subjection to the Cross, and see that your joy and rejoycing be in that, for therein alone is your safety, and there you learn of Christ, and have,

and feel) the teachings of his good Spirit, and this keeps in the true humility which goeth before the true honour, and in this you are ſenſible of the proſperity, or going on of the Work of God in you; and here you will know a daily weakning of the ſtrength and power of the wicked one, whoſe work is to lead or drive out of the ſtraight, pure, and holy way (into which God hath brought you) which leads unto life, and ſo diverting you from this, he then leads or drives into exaltation, or deſperation, both which leads to the chambers of death; But as you all wait in the true ſimplicity, and in obedience to the Word of Gods Power in your own hearts, you will be kept clear in your underſtandings; for as ſaid the Apoſtle, *He that heareth the Word of God, and doth it not, is like unto a man that beholds his natural face in a glaſs, and ſtraightway goeth his way and forgetteth what manner of man he was.* But be not you forgetful Hearers, but Doers of the Word, and let it dwell plentifully in you, ſo will you be kept ſenſible of your ſtate and condition; but if you go from that, then you loſe your ſence and underandſting that you had before of the manner of your ſtate, and then deadneſs will grow, and careleſneſs and negligence, and thou wilt become dry and barren, and unfruitful; and ſo my dear hearts having large experience, and being largely ſenſible of the many wiles, ſubtilties, and craftineſſes of the wicked one, I cannot do leſs (for the love ſake which I bear in my heart towards you) then to lay theſe things before you, and to re-mind you of them, although you have been told of them before, yet as the Apoſtle ſaid, I think it meet, (yea, and it is my duty ſo to do) while I remain in this Tabernacle, to re-mind you of theſe things; and according to the working of the Power of God, and Word of life, to ſtirre you up to watchfulneſs, diligence, and obedience, knowing that therein your preſervation and ſafety conſiſteth: So dwell and watch in the Light, and in the ſenſe and feeling of Gods eternal quickning Spirit of life, and in ſimplicity, and true ſubjection thereunto, and there all the ſnares of the wicked one will be diſcovered to thee, and a Way ſeen to eſcape them all, ſo that none will fall therein, but be kept by the Power of God, in the even, pure, ſtraight, and holy

ly way, which is narrow and leads to life eternal; and herein is no exaltation nor desperation, nor deadness, nor dulness of spirit, but a diligent and patient witing upon the Lord, to receive his Counsels and Instructions, in all states, straits, and tryals whatsoever, that may come upon thee for the tryal of thy Faith, which is much more pretious then that of gold which perisheth.

And Friends, be nothing terrified, nor yet dismayed at the prosperity, rage, or fury of the wicked, for they have their day, and their consolation here, and when that is over, (as *David* said) they shall be cut off, for their feet are set in slippery places, and their Rock is not as our Rock, they themselves may be Judges, but wait you upon the Lord, for the manifestation of his will, and give up your selves to do or suffer whatsoever he calls you unto, and be you resigned up, to be wholly disposed of according to the ordering of his Hand of Love, or Arm of Power manifested in his Covenant of Light, and follow the Lord Christ your Captain, whithersoever he leads you, not loving your lives unto the death, and as valiant Souldiers endure hardships, and continue to the end, looking over and beyond all difficulties that may appear in your way; and keep your eye upon the mark that stands before, and then you will feel forcible drawings in your hearts by the Spirit of the Lord to press on towards it, and nothing will be accounted dear to part with for it, nor any thing grievous to be born or suffered, that in the end thou mayst purchase it, but there will be courage and strength sufficient given thee of the Lord to bear all things, and endure all things, as thou resign'st up thy self unto him, and thou wilt have peace with God in thine own heart and conscience, in all tryals, and in all tribulations; and in the end thou wilt have the full desire of thy soul, and satisfaction to it; and so my love is dear to you all, who are Babes in Christ, and is largely extended to the whole flock of God in all Countreys, Regions and Quarters of the Earth: But for your sakes have I chiefly written this Epistle, who are young in the Truth, and have not so full acquaintance with the workings of Satan, and

so full a knowledge of the depths of the mystery of iniquity as others have, who are of a more full age in the truth; and receive this as a Salutation of my dear love to you, and a manifestation of my tender care for you, and the Lord God Almighty give you wisdom and understanding, and discerning, that you may chuse the good, and refuse the evil, and may follow after that above all things, which makes for your everlasting peace and happiness, *Amen.*

Kingston, the 25th. of the 11th. Moneth, 1664.

I am your dear Brother in the Tribulation, and Kingdom, and Patience of Jesus Christ,
Josiah Coale.

To the

KING

AND

Both Houſes

OF

PARLIAMENT.

(Who have made Laws and Decrees, and cauſed them to be put in Execution, to Reſtrain and Prohibit People from having the Liberty of their Conſciences in the Exerciſe of the *Worſhip* of *God*)

This is ſent as a Warning from the LORD,

FRIENDS,

WHat do you mean by theſe Practiſes? Or what do you expect to bring to paſs by theſe your Undertakings and Proceedings? Do you think thereby to root out the Holy Seed, and Royal Off-ſpring of God, which he hath raiſed and brought forth in theſe North Parts,

parts of the World to rule and reign (according to his promiſe made by the Mouths of his Prophets in Ages paſt) to which Nations muſt bow, and bend, and become Subject; I tell you plainly, and truly, that if this be your expectations (which your proceedings gives me cauſe to believe it is) you will certainly fail therein; And God will aſſuredly fruſtrate theſe your expectations, and by this very way and means that you take to ſuppreſs and root out the People of God from having a Being amongſt you; even thereby you will provoke the Lord to root out you, if you perſiſt therein: Wherefore beware, leſt that which you think (and expect) to bring upon the People of God, be by the hand of God brought upon your ſelves. For (be it known unto you) the Lord God Almighty is with his People of a truth, whom you have turned your Sword and Power againſt; and what is done unto them, he certainly taketh as done unto himſelf: And in as much as you go about to ſuppreſs his people, or to limit them in the exerciſe of their Conſciences towards God, you therein are found Fighters againſt God, and thereby you go about to ſtop and hinder the Work of God, which will be as hard for you to do, as it was for *Saul* to Kick againſt the Pricks of the Witneſs of God in his own Conſcience. Wherefore conſider theſe things, and remember that many Warnings and tender Viſitations of Love, the Lord hath ſent unto you, in times paſt, (which you have little regarded hitherto, but go on exerciſing Cruelty towards the people of God) And now at this time alſo I am moved (and it is upon my heart) by the Spirit of the Lord, to lay theſe things before you, and to tell you in plainneſs what the Lord will do and bring to paſs; in deſpite of all that you can do, who ſeek to oppoſe him; For notwithſtanding the many Laws and Decrees which you have made or ſhall make, yet the Work of the Lord which he hath certainly begun, that ſhall go on and increaſe, and the Truth muſt flouriſh and proſper, and ſpread forth it ſelf; and the Kingdoms of the World muſt become the Kingdoms of our Lord, and of his Chriſt, according to his Promiſe; and they that will not bow unto his Thorne and Government, who is KING of Kings, (whoſe right it is to rule in the Conſciences

of

of people, and to bear the Government there, and to exerciſe them in matters of worſhip towards God,) but will ſeek to ſtop to limit him in his Government there, even ſuch muſt, and ſhall be broken by him, and bruiſed under by his Eternal Power; the Lord hath ſaid and ſpoken it, and it muſt come to paſs.

Wherefore, Friends, be you once more warned, That you meddle no more with the Conſciences of people, ſo as to go about to limit them in matters relating to the Service of God (for its not the place of a civil Magiſtrate to meddle or have to do with thoſe things) but leave them free in thoſe things to do as they are perſwaded in their own Conſciences by the Light of the Spirit of the Lord, for you cannot give an account unto God for them, if they do amiſs, but they muſt all (and ſo muſt you alſo give an account unto God, every one for himſelf; and this is juſt and equal, that in (things of this nature) every one ſhould be left to the exerciſe of the Spirit of the Lord in his own heart, becauſe that ſpiritual Worſhip conſiſteth in obedience to the Spirit of God, and you your ſelves wo ld not be willing to be prohibited from, or denyed of this liberty; but (I dare ſay) you would look upon it to be a very great Oppreſſion unto you to be reſtrained (by any civil Power or Government) from that, which by the Spirit and Power of God you were perſwaded in your Conſciences you ought to do; and you could not but judge that thoſe (who ſhould go about to lay or impoſe ſuch a reſtriction upon you) did do unto you as they themſelves would not be done by; and ſo you might well conclude that it were unrighteouſneſs in them ſo to do: Wherefore if you ſeriouſly conſider whether this unrighteouſneſs and Oppreſſion be not found in you; I know you cannot but lay your hands upon your mouths, and confeſs Guilty.

So let my Counſel be (at this time) received by you, and take my Advice (as from one that hath received the Counſel of the Lord, and (in Meaſure) knows the Mind of the Lord by the revelation of his Spirit as touching this matter) that is this; Shake your ſelves out of theſe cruel practiſes of perſecuting about Religion and Worſhip, and lay aſide theſe

cruel

cruel Impoſitions, which are and have been laid upon the People of God; by reaſon whereof, many (who are dear unto the Lord) have ſuffer'd very greatly; ſome the loſs of their Liberties, and ſome the loſs of their Lives, occaſion'd through being thruſt together in noiſom Holes and Priſons, and others are obnoxious to exilement from their Wives, and Children, and from their Native Country, and deareſt Relations; and no evil at all juſtly charged againſt any of theſe, for which theſe cruel Sufferings are inflicted upon them; 'tis only for Worſhipping God in Spirit, that theſe Sufferings are ſuſtain'd by them; that is the greateſt Charge that hath been by you at all prov'd againſt them: And for theſe things ſake the Lord's Controverſie is certainly great with you, and while you continue in theſe things, through which you have provoked the Lord to Anger: His Wrath will not be appeaſed towards you, neither can your Government be eſtabliſht in Safety, nor you cannot eſtabliſh your ſelves in Safety and Security; for Fear will ſurprize you (while you go on in theſe Practiſes) becauſe of the Guilt that is upon your Conſciences; and although we cannot, neither do we deſire to make outward oppoſition againſt you, by Plottings, and Inſurrections, &c. (Out of which things God Almighty hath redeem'd us, and hath brought us into his Covenant of Peace, and unto his Mountain of Holineſs, where nothing hurts nor deſtroys) Yet we know that the Lord is with us, and is on our ſide, and takes our part, and will plead our Cauſe, and Fight for us; and He is ſtronger then you all, and his Power is above yours, and our Truſt and Confidence is in him alone, and not in the Arm of Fleſh; and its in vain for you to ſtrive againſt him, or to oppoſe or reſiſt him; for he will in the end be too hard for you, and will break you to pieces, as a Potters Veſſel of Clay, except you Repent.

And now, Friends, there is but one only Way, by which you may, or can poſſibly eſcape and prevent the Dreadful Judgments of the Lord, or by which his Anger may be appeas'd which is kindled againſt you; and that is this, To Humble your ſelves before the Lord, and to Repent of the Evil of your Doings, and to looſe the Bands of Iniquity, and to undo the heavy Burthens

burthens, and let the oppreſſed go free, and turn the ſword againſt the Evil-doers, and ſuppreſs vice and profaneneſs, and do not tollerate licenciouſneſs, and thoſe wicked practiſes (as rioting, and drunkenneſs, ſtage-playes, and the like) which day by day even greatly abounds in your Streets, while the Servants of the Lord lie in noiſom Holes and Priſons; And give liberty of Conſcience unto the People of God to Worſhip him (which is the main thing that I contend with you for) that the Servants of the Lord may have free liberty to labour for the reducing of People from thoſe afore-mentioned, and all other vices, which tends to the deſtruction of youth, and to the deſtroying both of Soul and Body; and this is the way for you (if there be any) to purchaſe the good will and favour of God; and to be eſtabliſhed in ſafety and ſecurity in your Government; and if any (who are ſelf-ſeekers and time-ſervers) ſhall (for ſelf-ends) counſel you otherwayes, ſuch (you ſhall know in the day of the Lord) are evil counſellors, and ought not to be received by you, but denied.

And Friends, one thing more I would preſent to your conſideration, which hath been oft laid before you in times paſt, and as oft forgotten by you, that is this; What hath been the ground and original cauſe of all the late over-turnings, which hath been in this Nation? if it be rightly weighed and conſidered; will it not appear that cruelty and oppreſſion of mens Conſciences in matters relating to the Service of God, was the main original cauſe thereof? I confeſs I cannot but marvel you ſhould be ſo blinded (with your preſent proſperity) that you cannot ſee and conſider theſe things, and labour to avoid that which was the cauſe of their overthrow and ruine, that are gone before you, but to run on ſo head-long and inconſiderate, as though you were haſting with deſire to bring the wrath of God upon you: For mark, Friends, When did any eſcape the hand of God in any Age or Generation? or, Where were any eſtabliſhed in ſafety that took in hand this work of oppreſſion, and perſecuting the Seed of God and his People? conſider from *Pharaoh* (that great oppreſſor) unto this day, and you will find that in all Ages, this work of perſecuting and oppreſſing the People of God, was the very cauſe of the over-

throw and ruine of the Perſecutors; as for inſtance, The great perſecution and cruelty that was exerciſed by the then Powers of the Nation in Queen *Maries* dayes; What was the iſſue thereof? was it not the very overthrow, and rooting out of that perſecuting Power, and Religion, and Faith, &c? And do not their names (who exerciſed that cruelty) remain as an ill ſavour unto all ſober People (truly fearing God) unto this day? And could they by all their tyranny then exerciſed, root out or extinguiſh that Faith and Religion, that they then ſtruck at? Nay, they could not, though it was but (as I may ſay) the beginning of Reformation, and coming out of the Apoſtacy; but its true indeed, they killed, deſtroyed, and murthered many; but bleſſed be the Lord that did not ſhake the reſt ſo as to make them fall, but rather eſtabliſh them. And certainly, Friends, although you ſhould be permitted (as they were) to deſtroy many of us by your Laws, and Decrees, made or to be made, yet you cannot thereby deſtroy the faith of others, neither can you poſſibly accompliſh your deſire, nor root out the holy Seed, which is now ſprung and riſen, and muſt repleniſh Nations, and cauſe the deſolate places to be inhabited; though indeed you may thereby root out and deſtroy your ſelves, which is ſad to conſider.

So Friends, much more might be ſaid unto you, and many ſound reaſons and arguments might be produced to convince you how unſafe it is for you, to perſevere in this Work of perſecution and cruelty; but I know you will (many of you, if not moſt of you) kick againſt it, and harden your hearts, and will not believe; wherefore I have choſen rather to be as brief as may be, only to diſcharge my conſcience unto you in the ſight of the Lord, that I may be clear of your blood, and ſo ſhall conclude even with a few words; telling you, That this work which you have begun, and put your hands unto, will be too hard for you, for when did ever any yet riſe up againſt the Lord and proſper? or do you think to prevail againſt the Ancient of dayes, although your Predeceſſors could not; Oh nay, it cannot be: But then you will ſay that it is not the Work of God that you oppoſe, but Hereſie and Sedition, &c. I anſwer, ſo ſaid your Predeceſſors the Perſecu-

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tors in all Generations, when they ſlew the Prophets, and Crucified the Son of God, and perſecuted the Apoſtles; they charged them with Blaſphemy and Sedition, and Turners of the World up-ſide down; and ſaid, The Earth was not able to bear them, &c. Yet that would not be a ſufficient excuſe for them, in the day when God took vengance; neither will it be a ſufficient excuſe for you in the day when you muſt (all without reſpect of perſons) give an account unto God for all your deeds done in the body, wherefore beware leaſt that come upon you which was ſpoken by the Prophet of old, ſaying, *Behold ye Deſpiſers and wonder, and periſh, for I work a work in your dayes, which you can in no wiſe believe, though a man declare it unto you.*

I am a Friend to the whole Creation of God, and have the mind of the Spirit of the Lord, who wills not the Death or Deſtruction of any, but rather that all ſhould return and live.

Written at *Kingſton* upon *Thames* the 5*th* of the 9*th* Moneth 1664.

J. C.

ENGLAND'S SAD ESTATE LAMENTED; AND HER Abominations DISCOVERED:

Which are the Cauſe of the preſent Viſitation of God's Judgments upon her Inhabitants.

In which alſo is declared, the True, Only, and Alone Way, by which the future Judgments threatned may be eſcaped.

Wherein alſo the Rulers of the Nation may ſee their State, and perceive the Danger they are in.

OH *England, England,* the Land of my Nativity, who art full of Abominations, and whoſe ſin hath reached Heaven, how art thou filled with pride and oppreſſion, perſecutions and cruelty, and all kinds of Abomination aboundeth in thee; How hath the cry of the oppreſſed been heard in thy ſtreets, and ſtill is, and yet thoſe who are in power to relieve them, have turned away their ears, and have had no regard thereunto, but have feignedly made many fair Promiſes (in times paſt) of freedom, and liberty from thoſe oppreſſive, Antichriſtian yoaks and burdens that have long been laid upon the tender Conſciences of Gods people: But alas, they have had little regard to their

their engagements, but have hitherto dealt deceitfully and treacherouſly with the Lord and his People, and the bonds of iniquity are ſtill ſtanding; and inſtead of breaking of them (according to the requirings of the Lord, and their own engagements) they have made them more ſtronge, and thereby added afflictions unto the ſufferings of Gods people; and by theſe things is the Lord provoked, for he hath ſeen it, and it diſpleaſeth him: And therefore, is his controverſie great with thee, Oh *England*, and his hand is ſtretched out in Judgment againſt thee O Land of my Nativity; becauſe of which my heart is even afflicted within me, for the ſake of thy Inhabitants, and I am even preſſed in ſpirit to declare unto thee thy Abominations, and wherein thy Sin lyeth, that hath ths provoked the Lord, that if happily thoſe (within thy Borders) who have not quite ſinned out their Day, may hear, and fear, and repent, and find Mercy at the Hand of the Lord, that their tranquility may be lengthened; for he is a God of tender compaſſion, and wills not the death nor deſtruction of any; and therefore, hath his hand been long ſtretched forth in mercy and love unto thee, and his ſpirit hath long ſtrived with thee to have gathered thee, and he ſent his Prophets and Servants unto thee, even riſeing early, and ſending them before the day of his Judgments broke forth, and they proclaimed (in thy ſtreets) Gods mighty day at hand; and forewarned thy Inhabitants both high and low, great and ſmall, bond and free, male and female, Rulers and people of the dreadful Day of Gods Judgments, which is now begun to be revealed; but they hearkned not, neither would they receive the councel of wiſdom that cryed in thy ſtreets, but deſpiſed all her reproofs; and although ſhe hath continued ſending her Prophets and wiſe men unto this day, yet hitherto they have not hearkned, nor regarded, but have gone on in pride, and preſumption, in perſecution and cruelty, and have nouriſhed their hearts as in a day of ſlaughter, and given up themſelves to follow pleaſures, and have walked in the luſts and devices of their own hearts, and (as much as in them lies) they have fulfilled the deſires of their own minds, and lived careleſly, and wantonly upon the earth, as though there was no God; therefore, is thy Judgments j ſt from the Hand of the Lord, and thy reward is the recompence of thy own doings, for thy iniquities hath pulled his Judgments upon

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thee, and thy ſins have brought his Plagues, and thou muſt confeſs that he is juſt in all his wayes, and righteous in all his doings.

For conſider, Oh Nation, and let me expoſtulate the matter with thee a little; and then judge thy ſelf what reward thou art worthy of: What could the Lord have done for thee more then he hath done, (or hath he done ſo for another Nation, as for thee) he hath even filled thee with all manner of temporal bleſſings and benefits that the hearts of thy Inhabitants could deſire, Corn and Oyle, and Wine in abundance have been brought into thee, and all kind of Neceſſaries both for food and raiment hath he cauſed to abound in thee, that thy Inhabitants might be fed and cloathed, and that want might not be unto any within thy Borders; and alſo, that thou mightſt therein be a bleſſing unto other Nations about thee: but alas, how haſt thou abuſed his Mercies, even in theſe Temporal things, and converted them unto another uſe, then that for which they were ordained and given unto thee! How have many of thy Inhabitants ſpent much of their time to invent what to be cloathed with, and after what manner to be arrayed, in all kind of gorgeous Apparel! when others with all their care and induſtry could ſcarce get Raiment to put on to cover their nakedneſs, but have been even ready to ſtarve for want: And how have many been inventing what to eat, and drink, & alſo making waſte and havock of Gods good Creatures, while many aged, poor and feeble have been in want of bread to eat, and in neceſſity of food convenient for the preſervation of the natural health; and in this their diſtreſſed ſtate and condition they have not had compaſſion on them, nor commiſerated their ſtate; but even vaunted over them, as though they had not been their fellow Creatures, and as though God had not appointed them to pertake of the fruits of the Creation; and in theſe things the Mercies of God have been abuſed, and his Creatures have been converted to a wrong uſe, and the Lords Love and Goodneſs therein hath been very evilly requited by Thee, and will it not be very juſt, if the Lord ſends want and ſcarcity, and famine inſtead of this great plenty, amongſt thoſe who have thus evilly requited the Lord in abuſing his Mercies? Yes verily. For conſider:

Do not the ſins of *Sodom* abound in thee, by which God was provoked

provoked to conſume it; yea, and greater ſins then were charged upon *Sodom*, which was *Pride*, *Fulneſs of Bread*, and *Aboundance* of *Idleneſs*: But, Oh Nation! thou haſt not been only found in theſe Sins (and yet they have abounded in thee alſo, as God's faithful Witneſs in the Hearts of thy Inhabitants will teſtifie) but over and above all this, many of thy Inhabitants (even thoſe who ought to be Examples of Chaſtity to others) have given up themſelves to Whoredoms, and took delight therein, as though it were a thing not forbidden, but allow'd of God; but unto many of them it is happen'd (and doubtleſs it will unto more) according unto that ſaying, *Whoremongers and Adulterers God will judge.* Well,

But this is not all that I have to charge this Nation guilty of; for, How do Oaths cauſe this Land to Mourn, even near unto Deſolation? And how are the hearts of many of the Inhabitants thereof harden'd, and even ſear'd as with a Hot Iron; ſo that without any ſenſe of the Reproofs of God's Witneſs in them, they blaſpheme the pure and worthy Name of the Holy Lord God, by Curſing, Swearing, Ranting, and Sporting themſelves in the day time in all kind of Paſtimes, as though they endeavoured with all their Force and Might, to draw one another, as much as in them lie out of the Fear of God? And beſide all this, What lying and Diſſembling is there amongſt thy Inhabitants, notwithſtanding all their profeſſion of (a Reformed) Chriſtian Religion; yet what couſening, cheating, and defrauding one another is there within thy borders? and ſo treacherous have thy Inhabitants bin one towards another, and ſuch rotten heartedneſs, and double dealing have they found one in another, that few of them dare truſt one another.

Again, O how doth drunkenneſs alſo abound in thee, oh *England*? and how are many Houſes filled even night and day with riotous perſons, ſpending and waſting the Creation upon their ungodly luſts, and aſſembling themſelves together, even great multitudes to their invented Stage-Playes, and all kind of Vanities, and Abominations, when the people of the Lord, who fear his Name, are not ſuffered to meet peaceably together to wait upon God, and to worſhip him, but they muſt be thruſt into Priſons, or beat and abuſed, and knockt down, and by theſe things hath the Lord been

prov'd

provoked to viſit thee with theſe his juſt, and ſore Judgments.

Oh *England*, *England*, what Lamentation ſhall I take up for thee, for whom the Lord hath done ſo great things, not only in giving of thee ſuch fulneſs of temporal bleſſings, and benefits (for the end before expreſſed, which thou haſt abuſed, as herein is ſignified) But over and above all this, he manifeſted his Eternal Power in the midſt of thee, and thereby wrought Miraculouſly in the hearts of a Remnant of thy Inhabitants, to whom he made known the Myſterious Way (which the Vulterous eye never ſaw) which leads to Life, and Salvation (and whom he made choice of, to be a kind of firſt fruits unto himſelf in theſe latter dayes) and whom he ſeparated from the aforeſaid abominations, (in which thou art yet involv'd) and raiſed them up to be examples of Holineſs, and Righteouſneſs, and Godlineſs of Converſation; and to bear Teſtimony (and cry) againſt thy unrighteous and ungodly Wayes, and alſo put into their hearts (by his Spirit) to tell of his Power which he had Revealed in them, and to proclaim his mighty Day at hand, in which he would Judge the Inhabitants of the Land in Righteouſneſs; and alſo he warned us, to warn thy Inhabitants to Repent, and we cryed aloud in thy Streets, in thy Steeple houſes, and in thy Markets, as thy Inhabitants well know; and we told them of the dreadfull Day of Gods Judgments at hand, to come upon all who (lived, and) continued in the aforeſaid, abominations; that ſo they might have returned to the Lord, and have come to walk in the light of his Son, wherewith they were enlightned, that ſo thereby they might have been led out of the aforeſaid abominations, and Works of Darkneſs, and ſo have eſcaped the Judgments threatned.

But inſtead of harkning to the voice of Wiſdom which cry'd in the Streets, thy Inhabitants rejected her counſel, and deſpiſed all her reproofs; and deſpitefully uſed the Meſſengers of the Lord, whom he ſent unto thee, and caſt them into Holes and Priſons, in which they have outwardly periſhed, whoſe righteous blood yet lies at thy Doors; which God will certainly take vengeance for.

And ſo far haſt thou been, O *England*, from taking Warning or Example by thoſe whom God thus raiſed up within thy Borders,

Borders, and ſent to Warn thee; that even thy Rulers (with the advice and counſel of thy Chief Prieſts, and Prophets) have made divers Laws, and Decrees, by which they have endeavour'd to ſtop and limit this Work of the Almighty, which by his mighty Power he has begun in the hearts of his Remnant, which he hath raiſed up to be a peculier People unto himſelf within thy Borders.

And as though all thy afore-ſaid Abominations were too little, and that thou mightſt yet add thereunto; how have thy Rulers abuſed the Power which God committed to them, and intruſted them withall, in tolerating all thoſe Licencious Practiſes, which daily have abounded in thy Streets; and in ſuffering the Wicked, and Evil-doers to go unpuniſhed, and in turning their Sword againſt the Innocent, and to Perſecute the harmleſs People of the Lord, for the exerciſe of their pure Conſciences towards him in matters relating to his Worſhip; and in taking upon them to Lord over the Conſciences of men, the Seat of God: have they not herein greatly abuſed the Power committed to them, and intruded into the Prerogative of God? Oh great Preſumption, and Uſurpation indeed, a Sin which ſhall not go unpuniſhed by the Judge — But, Oh that they had hearkned, and taken Warning in time, that ſo they might have been Healed! but now it will go hard with many of them; for God will certainly be Avenged, for this thing; For is it not Juſtice in him to Diſ-throne ſuch, who would thruſt themſelves into his Throne, and ſo Preſumptiouſly to entrench upon his Prerogative.

Again conſider, How many and great have the Sufferings been, that have been ſuſtained by us (whom God raiſed up) (in the midſt of thee, Oh *England*) to bear Teſtimony unto his Name, and againſt thy Traditional Worſhips, and dead Forms, and out-ſide Profeſſions, with the reſt of thy Abominations) even by reaſon of the Laws, and Decrees which thy Rulers have made againſt us, and ſometimes without them alſo? and how oft have we been thruſt together into noiſome Priſons, and have ſuffered all kind of abuſes, as Socking, Stoning, Whiping, knocking down, ſome Killed, in the Streets, and Steeple-houſes, and in our Peaceable Meetings, where we were gathered only to Worſhip God in Spirit? and thus evilly haſt

thou requited the Lord and his People, for his and their love, and good will unto thee, that thou haſt accounted them not worthy to have a being within thy Borders; but in thy Decrees made againſt them, thou haſt deſigned their Exilement, and Extirpation, from amongſt thine Inhabitants, although according to the Law of God, and Nature, (we, and) thoſe whom thy Rulers have already Baniſhed (and expoſed to the hardſhips, and difficulties which the Seas, and forraign Countrys affords) have as juſt a right as themſelves, here to have continued in the Land of our Nativity, and to have enjoyed the Liberty of their Conſciences in the Service and Worſhip of God, together with all other Temporal benefits, and comforts which God had afforded unto them, as Wives, Children, and Eſtates, &c. And thy Rulers ſhall one Day know that its as great unrighteouſneſs in them, to Priſon, Perſecute, and Baniſh us, (for the Exerciſes of our Conſciences towards God) as they can conceive it would be for others to Priſon, Baniſh, and Perſecute them for the exerciſe of their Conſciences, if the Lord ſhould bring them under; wherefore let them conſider, whether or no they do by us, as themſelves would be done by? and whether they are not found Tranſgreſſors of the Law of Chriſt?

Well, but, all this is but as a hint of what might be mentioned of the Abominations that is found in thee, Oh *England*; yet hereby thou mayeſt perceive whether or no thy Sins doth not exceed the Sins of *Sodom*? (whom God Deſtroyed in his diſpleaſure) and whether thy Iniquities doth not ſurmount the Iniquities of *Gomorrah*? Certainly, if Gods Witneſs may ariſe and Anſwer me in the Conſciences of thy Inhabitants, it will make them confeſs they do, and what then canſt thou expect from the hand of the Lord as a juſt reward of all theſe thy Abominations? ſurely thou canſt not miſs of all the Judgments that have been pronounced by the Spirit of the Lord through his Servants, in thy Streets, Steeple-houſes, and Markets, and to thy Rulers both by Word, and Writing; for they muſt, and will unavoidably come upon thee, and then thou ſhalt know that the Lord ſpoke by his Servants, whom thou ſlighteſt, and that the moſt high Rules in the Kingdoms of men, and will execute Juſtice, and Judgment, and Righteouſneſs in the Earth, and then alſo thou ſhalt know, and confeſs that God

gave

gave thee time to Repent, and to put away the evil of thy doings from before him, and fore-warned thy Rulers, alſo oft-times of the evil to come, and that they ſhould ſet free the Oppreſſed, and break the heavy Yoak of Perſecution from off the Necks of God's People, that with freedom and cheerfulneſs, they might ſerve him; but they have not hearkned thereunto, nor regarded at all; therefore is thy Plagues come, and thy Judgment have not lingered, as is ſeen at this day.

But well, much of this kind have ofttimes been preſented to thy view and conſideration, ſo that I could even almoſt deſpair of hopes that thou wilt hear, or lend an Ear unto what I ſay at this time, becauſe I experimentally know that thou art a Rebellious Nation againſt the Lord; yet my Bowels ſo yearns towards thoſe of thine Inhabitants, who have not quite ſinn'd out their Day; that I cannot but ſtrive with them a little, in repreſenting theſe things to their conſideration; that ſuch who have any tenderneſs left in them, may Repent with ſpeed, and turn to the Lord with all their hearts, not feignedly, but in ſincerity, that ſo they may find a hiding place in him from the Wrath to come and that they may underſtand the Cauſe wherefore the Lords Hand is ſtretched out againſt thee in Judgment, Oh Nation: ſurely all who are prudent in ſpirit, cannot but confeſs, and acknowledge that theſe things before mentioned, is the very cauſe of the preſent Viſitation that is upon thee, and alſo of the future Judgments which are threatned, for theſe are but the beginning of thy ſorrows which it to come upon thee becauſe thou Repented not of thy Evil Deeds. Well.

But ſome it may be will ſay, what, and where hath been the cauſe that all theſe Abominations hath thus abounded, and been continued in thee, ſeeing thou haſt had ſuch a large Profeſſion of a reformed Chriſtian Religion? to whom I ſay, Search and examine, whether or no, the main ground and cauſe is not found in thy Teachers, and Leaders; for have they not cauſed thee to Err; and have they not ſtrengthned the hand of the worker of Iniquity (ſo that none can turn from the Evil of his Way) by promiſing of him life? and may not I ſay of thy Teachers, Oh *England*, as the Prophet of the Lord ſaid (of the falſe Prophets) in his day, *viz.* from the Prophets of *Iſrael* is Prophaneneſs gone forth into

all the Earth; for hath not they Leaders been evil examples unto thee of prophaneneſs, of drunkenneſs, and whoredoms many of them, and univerſally of covetouſneſs, which is Idolatry? for moſt, or all, muſt needs ſee that their hearts are gone after covetous practiſes, and by their Lyes, (againſt the people of God) and by their lightneſs, they have cauſed the People to err from the right way, and have led them into rebellion againſt the Light of the Son of God, wherewith they are enlightned, (which would have led them out of the dark pathes of ignorance, and works of Iniquity) under pretence that it was a dangerous principle to be adhered unto, and that it was not ſufficient to lead out of ſin; nor to ſave from ſin, when indeed, there is none other name given under Heaven, whereby Men can be ſaved from ſin, but the name of Jeſus, who preached himſelf the Light of the World, and who lighteth every Man that cometh into the World, and whoſe free grace that bringeth ſalvation hath appeared unto all men; ſo that all who turn from this Grace of God which teacheth us to live ſoberly, and righteouſly, and godly in this preſent evil World, ſuch turn from the right way, and all who rebell againſt this Light wherewith they are enlightned, they know not the way thereof, as *Job* ſaid, and ſo they are ſtrangers to the good and right way, which is Chriſt, who lighteth every Man that cometh into the World; and is not this Light or Spirit of Grace in the inward parts, the very thing that thy Leaders hath long perſwaded thee againſt, that thou ſhouldeſt not encline or adhere thereunto, under pretence as aforeſaid? and ſo are like unto them whom Chriſt ſaid, did ſhut the Kingdom of Heaven againſt Men, who would neither enter in themſelves, and them that would enter they hindered; and although they have in pretence made large Prayers againſt ſin, and iniquity, and ſeemed to preach againſt it likewiſe, yet they have indeed told thee thou couldſt not be waſhed, or freed from ſin, while here on Earth, and ſo have denyed the very work of the Miniſtry, which was for the perfecting of the Saints; for the Apoſtle laboured that he might preſent every Man perfect in Chriſt: and have they not hereby ſtrengthened the hands of the Workers of iniqnity, even by begetting a belief in them that they cannot turn from the evil of their wayes, ſo as to be ſet free from their evil deeds, and yet they

they promiſe them life hereafter? but be not deceived with good words, and fair ſpeeches; for God will not be mocked with an out-ſide profeſſion, *for if you live after the fleſh, you ſhall dye*; for the wages of ſin is death, but the Gift of the Spirit of God is eternal Life, through Chriſt our Lord, unto all them that receive and obey it.

Again, have not thy Leaders been the great Stirrers up of thy Rulers to perſecute the harmleſs People of the Lord, whom he hath raiſed up by his power to truſt in his Name, and to bear witneſs for him, and to teſtifie againſt thy abominations? ——— have they not moved thy Rulers, and Majeſtrates to make Laws, and to put them in execution, as aforeſaid, againſt us? Conſider this, Oh Nation; what a blood-thirſty Generation of covetous Hirelings thou haſt nouriſhed within thy bowels? may I not ſay of them, as *Hoſea* ſaid of the Prieſts in his dayes, *viz.* As Troopes of Robers wait for a Man, ſo the Company of Prieſts murder in the way by conſent? for have they not been even unanimous in this work of Perſecution? how many have they murdered (in the way (of *Cain*,) which they are in) by conſent; in caſting of them into Priſons for their filthy lukers ſake? and how have they provoked, and ſtirred up thy Rulers and people to the ſame work, and even made them their vaſſals to fulfill their envious wills?

So that all theſe things being conſidered (with many more, which might be mentioned) have we not juſt cauſe to attribute the main ground of thy continuing in theſe ſo groſs abominations, unto theſe covetous Hirelings, and filthy Dreamers that defile the fleſh? I confeſs, I cannot but believe, that there are multitudes of thouſands within thy Borders, *Oh England*, that ſee their folly and madneſs, and their unſtableneſs; and how they toſs up and down, and are driven about with every tempeſt that ariſeth, even as Clouds without rain, as their Predeceſſors were, whom the Apoſtle ſpoke of; and ſaw come in his day, who went in *Cain*'s way of Perſecution and Murder, and were wandring Stars, for whom was reſerved the blackneſs of Darkneſs for ever.

For have not the unſtability of theſe men, their wandering and toſſings to and fro (with every Wind or Tempeſt that hath ariſed

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in this Nation) been evidently enough ſeen, in this our Generation; yea ſurely, all who are not wilfully blind cannot but perceive how not long ſince they preached up the Common-Prayer-Book, ſeemingly with a great zeal, as though Salvation was not to be attained without Conformity thereunto; but no ſooner did the windy tempeſt ariſe which blew that away, and the then Powers of the Nation by whom it was upheld (and which theſe men ſwore for, and prayed for, &c) came to be ſubdued, and the Church Faith, and Directory come to be ſet up in its ſtead, but preſently they were turned, or driven about with the tempeſt, and wandered from the Comnon-Prayer-Book, and ſwore againſt the King and Houſe of Lords, by whom it was upheld, and whom before they prayed and ſwore for, and began to ſwear for the Common-Wealth, and to preach up the Church Faith, and Directory, with as much ſeeming zeal as before they had done the other. And now again, ſince the tempeſt hath riſen, and the wind hath blown another way, and their Church Faith (of which Chriſt was not the Author) and Directory hath faln thereby, and the Common-Prayer-Book again ſet up in its old place, they are perſently wandered back again to that, and driven about thither, preaching of it up, and praying, and ſwearing for King, and houſe of Lords, whom they formerly preached, and prayed, and ſwore againſt, and theſe things they do with as impudent faces (many of them) as though they had never varied from it. Oh hypocritical, treacherous, deceitful hearted Generation, who ſhall believe them to be Meſſengers, or Miniſters of God, that have no more ſtability with them; truly their very actions in turning, and toſſing, and wandering to and fro, hath ſufficiently declared them to be without any true foundation; and who ſhall confide in them for the time to come that are ſo variable? have we not ground to believe that they will turn to the old Maſs, or to the *Turk*'s Alcharon, or any thing that the Powers of the Nation ſhall countenance? ſurely, they who believe better then ſo of them, will be deceived by many, or moſt of them, as many have been already in times paſt; for although they feignedly appear as ſuch who ſhould take care and watch for the Soul, yet we experimentally ſee, that they

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ſeek for their own gain, and indeed they ſerve not the Lord Jeſus Chriſt but their own bellies, for their fruits declare, that they will Murder (as they have done) many for their Bellies: And although they flatter with the King, and thy Rulers, Oh *England*, as though they ſought and ſtudy'd their Well-fare and Safety, and would counſel them for their Eſtabliſhment and Security; yet they are a treacherous Generation, and it is not ſafe for the King to truſt then; for they have an End unto themſelves in moſt, or all that they do, and their own Intereſt is concern'd in moſt of their Enterprizes; for they are Lovers of their own ſelves, and of Pleaſures more then of God (as the King and his Council may eaſily ſee, if they conſider it, and take an inſpection into it: And let me tell the King and his Council this by the way, together with the reſt of thy Rulers (Oh *England*) That if they hearken to the Counſel of theſe Self-ſeeking and Time-ſerving-men, who are Wandring Stars, and Clouds driven with Tempeſts, as afore is declar'd; I ſay, if they follow theſe Blind Guides, and hearken to their Counſel, ſo as to be ſway'd by them, and become their Vaſſels, to fulfil their Blood-thirſty Deſires, in Proſecuting, Baniſhing, and making Havock of the People of God; then, in the end they will certainly fall into the Ditch of Everlaſting Deſtruction and Perpetual Shame and Contempt, out of which there is no recovery, and then ſhall they know, that God hath ſpoken by me, and that a Prophet of the Lord hath been amongſt them.

Wherefore Oh Nation, and you Inhabitants thereof, let my Counſel be acceptable unto you at this time, that if poſſible ſo many of you, who have not quite ſinn'd out your Day (and have yet any Tenderneſs of Heart left in you towards God) may come to find a Hiding-place from the Wrath to come: For, if the aforeſaid crying Sins and Abominations (which your Teachers are a great Cauſe of, as afore-ſhew'd) are continu'd in, then utter Deſtruction and Deſolation, muſt, and will unavoidably come upon you. Wherefore hearken not to them who tell you that you cannot be made free from Sin, while you remain in this Body; but hearken to the Voice of God, who is Light, and who ſearcheth your Hearts, and declareth the Secrets thereof

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unto you, by his Faithful and True Witneſs, which he hath placed in your Conſciences, and which calls out of Sin and Tranſgreſſion; for, if you are in the Light, and walk in the Light, wherewith you are enlightened, the Blood of Jeſus, Chriſt, will cleanſe you from all Sin, and Waſh you from all Iniquity, as the Apoſtle teſtified. Neither lend an Ear to them, who ſtir you up to Perſecute the Innocent for the exerciſe of their Conſciences towards God in his Worſhip; for they cauſe you to Err, and to Tranſgreſs the Royal Law of God (which ſaith, Whatſoever ye would that men ſhould do unto you, even ſo do ye unto them) and thereby you will purchaſe the diſpleaſure of the Lord againſt your ſelves, as many have already done, which will not eaſily be appeaſed: Wherefore ſave your ſelves from this untoward Generation of falſe Prophets, who cauſe you to Err, and who make a prey upon you; and Come out from amongſt them, and be ſeperate from them, and Touch not the unclean thing, or any thing whatſoever that will defile the Conſcience; but break off your Sins, and all kind of Iniquities by ſpeedy Repentance, and by true ſubmiſſion to Gods faithfull Witneſs, his Spirit of Grace in your inward parts, which will Teach you (as it did the Saints of Old, and as it doth us) that denying Ungodlineſs and Worldly Luſts, you ſhould live Soberly, Righteouſly, and Godly in this preſent World; for there is not another way to eſcape the Righteous and Dreadful Judgments of the Lord, which are already begun to be Revealed upon thy Inhabitants, Oh *England*, but only by turning to the Lord with their whole hearts, and by truly humbling themſelves before him, and by learning obedience to the Gift of his Spirit, which hath long ſtrived with them: for it is not an out-ſide Profeſſion, that will ſerve turn; the Lord hath been long grieved therewith already, and many have ſoared aloft, above the Meaſure of the Gift of the Spirit of God, into an airy Profeſſion of high things, but have not had the Life of what they have Profeſſed, only have made their Profeſſion a Cloak for their Wickedneſs, many of them; and thereby the Spirit of the Lord is and hath been grieved; and he is now ariſen to lay open their Madneſs, that their Shame may appear, of which he ſent them a Sign before-hand; and now all falſe Foundations ſhall be diſcovered

diſcovered, and all falſe coverings ſhall be ript of, and all outſide Profeſſions ſhall wither; for God is Riſen to Fan the Nations, and to Winnow them, and he will ſeparate betwixt the Wheat, and the Chaff, and he will gather the Wheat into his Gardner, and the Chaff ſhall be burnt with unquenchable fire; and wo be unto them that are covered, and not with the covering of the Spirit of the Lord.

Therefore let every one humble themſelves under the hand of God which is now ſtretched out in Judgment, and mind the ſimplicity that was in Chriſt Jeſus, who made himſelf of no reputation, but humbled himſelf; and then will the lofty aſpiring mind be kept down, which otherwiſe will be aſpiring after (and intrudeing into) things above its reach, and will neglect to be obedient to thoſe ſmall things which are made known, and this hath been and ſtill is the ſtate of the greateſt part of people profeſſing Chriſtianity: But as I ſaid before, that will not ſerve their turn, nor give people acceptance with the Lord; for then had God been highly pleaſed with this Generation, but contrary wiſe it hath provoked him to wrath, and to viſit them with his judgment, that thereby they may be humbled, whereby they may perceive that humiliation in life, and godlineſs of Converſation, and a righteous upright walking with the Lord, is of greater acceptation with the Lord then all outſide ſhews and empty profeſſions whatſoever.

Therefore at laſt, amendment of life is the matter, and a cloſe walking with the Lord in his Covenant of Light, according to the appearance thereof, is the thing that muſt bring people into favour and peace, and acceptance with the Lord; for this I perceive that God is no reſpecter of perſons, neither will he regard them becauſe of their profeſſion, nor yet becauſe of their greatneſs, (for of him are all things) *but in every Nation, he that feareth God, and worketh Righteouſneſs is accepted of him.*

Neither is it your many Prayers that he hath regard unto, while rebellion againſt his Spirit, with envy and murder againſt his people lodgeth in your hearts; and thoſe acts of violence to-

wards them are in your hand; for ſaith he, *When you make many Prayers I will not hear, for your hands are full of Blood*: No more will your faſtings at all remove the preſent Viſitation, of his Judgments from amongſt you; nor cauſe Health to ſpring unto you, while you Faſt as you do at this day, that is (as your Fruits declare) for Strife, and Debate, and to Smite (the People of God) with the Fiſt of Wickedneſs, which is the Faſt that was forbidden of God, *Iſai.* 58, 4. in which you do (according to your confeſſion) the things that you ought not to do, and you likewiſe leave undone (as you ſay) the things that you ought to do, that is to keep the Faſt which the Lord hath choſen; which is, to looſe the Bonds of Wickedneſs, and to undo the heavy Burdens, (that is laid upon Gods People, and upon the Seed of God in your ſelves) and to let the Oppreſſed go free from thoſe Sufferings, that you inflict upon them, and that you break every Unrighteous Yoak; for this is the Faſt that you ought to keep, and theſe are things that you ought to do, (in order to the ſtaying of the preſent hand of Judgment, which is ſtretched forth) which indeed you leave undone; and therefore (as you ſay) you have no health in you; but if you would keep the Commands of God, that is not to Faſt as you do this day, which is to Smite with the Fiſt of Wickedneſs; but if you would ſtudy to be quiet, and as much as in you lies to have Peace with all Men, and would keep the Faſt which the Lord hath choſen, that is to looſe the Bonds of Wickedneſs, and to undo the heavy Burdens, and ſet the Oppreſſed free, and wouldſt deal thy Bread to the hungry, and bring the Poor that are caſt out into thy Houſe; and when thou ſeeſt the Naked, that thou cloath them; and that thou hide not thy ſelf from thine own fleſh: then would the Promiſe of God (which he is not ſlack concerning) be ſoon fulfilled unto thee, Oh Nation; for then ſhould thy light break forth as the Morning, and thine health ſhould ſpring forth ſpeedily; thy Righteouſneſs ſhould go before thee, and the Glory of the Lord ſhould be thy Rereward; then thou ſhouldeſt call, and the Lord would anſwer; thou ſhould'ſt cry, and he would ſay, here am I; for he

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is faithful that Promiſed, and theſe are his faithful, and true Promiſes, which is not fulfilled unto thee, Oh Nation; becauſe thou doeſt thoſe things, (as aforeſaid) which thou ought not to do, and leaves undone thoſe things which thou ought to do; and this is the cauſe that thine health doth not ſpring forth, and that thine Inhabitants, have no health in them.

Oh, *England, England,* How incurable is thy Wound? muſt many of thy mighty Men periſh or fall (before thy breach can be made up) through hearkning to the voice of an Adultereſs, whoſe feet abides not in her houſe, *Prov.*7.11. and through taking counſel of a whoriſh Woman, who hath corrupted the Earth with the abundance of her Fornications, and Enchanted, and Bewitched the Inhabitants thereof with her Sorceries, and by whom many mighty Men have already fallen, as *Solomon* ſaid, *Prov.*7.26? Well, but muſt ſhe be the cauſe of the fall of many in this our day alſo? Oh, my heart is even broken within, and I am even very ſorely afflicted, becauſe of the conſideration of theſe things. What, will not thy great Men, and Rulers hearken to the Counſel of the Lord? that they may be healed, but hearken to the voice of a Harlot, whoſe wayes are ſo moveable, that they cannot be known, *Prov.*5.6. and who cauſeth all to Periſh, that ſhe compaſſeth within her Habitation, *Prov.*2.19? Well, I could wiſh, that if it were the Will of the Lord; it might not happen unto them, as it did unto *Ahab* of Old, who had provoked the Lord, (and by the falſe Accuſation of the ſons of *Belial*, cauſed the Blood of Innocent *Naboth* to be ſhed) until his Decree was ſealed againſt him, which cauſed him to ſay; Who ſhall perſwade *Ahab*, that he may go up, and fall at *Ramoth Gilead*, 1 *Kings* 22.20. and there came forth a ſpirit, and ſtood before the Lord; and ſaid, I will perſwade him; and the Lord ſaid unto him, Wherewith? and he ſaid, I will go forth, and be a Lying ſpirit in the mouthes of all his Prophets; and the Lord ſaid, Thou ſhalt perſwade him, and prevail alſo; go forth, and do ſo: So the lying ſpirit, went in the mouthes of his Prophets, and perſwaded him by them, to go on in the thing

that he deſired; But *Micaiah*, the true Prophet of the Lord, told the King in faithfulneſs, what would be the iſſue of that Interprize, that he was puting himſelf upon; nevertheleſs, the King would not hearken unto *Micaiah*, but commanded that he ſhould be put in Priſon, and fed with the Bread of affliction, and with the Water of affliction, &c. and hearkned unto the lying ſpirit, that was in the mouthes of his many Prophets, who propheſied ſmooth things unto him, and by them this lying ſpirit prevailed, and cauſed him to fall before the Hoſt of the King of *Aſſyria*.

Well, I ſay, I could heartily wiſh that it may not be ſo with thy Rulers and Magiſtrates, (Oh *Nation*, as it was with *Ahab*) and that they have not ſo far provoked the Lord (by Perſecuting, and ſheding the Blood of the Innocent) as to cauſe him to ſeal his Decree, againſt them, or any of them, as he did againſt *Ahab*; and I could wiſh that it might not prove ſo (which I have cauſe to believe it will) that he hath given permiſſion, to the lying ſpirit, to go in the mouthes of thy Prieſts, and Prophets, to perſwade thy Rulers, to go on in this Antichriſtian Work of Perſecuting the Innocent, and harmleſs People of the Lord, thereby to fill up the meaſure of their Fathers Iniquities; that ſo he may be avenged on them. But, Oh that thy Rulers had hearkned unto the Counſel of thoſe whom God ſent unto them; who came not for filthy Lucre, nor with flattering Speeches, but in the Name of the Lord, declaring his Counſel in plainneſs, and faithfulneſs for thy good; but Alas, inſtead of hearing their Counſel, they have done unto them as *Ahab* did unto *Micaiah*, even put them in Priſon, and fed them with the Bread, and Water of affliction; and thereby they have provoked the Lord of Hoſts: So that without all controverſie (as I ſaid before) if thy Rulers perſiſt, and go on following the Counſel of thoſe falſe Prophets, into whoſe mouthes the lying ſpirit is entred, to perſwade them that the way to remove, or ſtop the preſent Viſitation of Gods Judgments (which is Revealed in the midſt of thee) is to be ſevere in Perſecuting, and Baniſhing his deſpiſed and harmleſs People out of thy Borders:

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I ſay, if their counſel be hearkned unto, and obeyed therein, that lying ſpirit will certainly thereby prevail, and will cauſe them to fall, and none ſhall help them; and they ſhall be broken with a perpetual breach, and none ſhall bind them up.

Wherefore hearken unto this ye Heads, and Rulers of the Nation of *England*, the Land of my Nativity; be not Proud, nor ſtout hearted againſt the Lord; but fear and dread the Almighty God of Heaven and Earth; for he hath certainly a Controverſie with you, and he will not at all regard the lofty looks, nor your proud Carriage, for he will be reverenced; wherefore humble your ſelves in Duſt and Aſhes in his preſence (you who have not quite ſinn'd out your Day) and put on Sack-cloth before him, if ſo be there may be hope, leſt he break you in pieces as a Potters Veſſel of Clay, and there be none to ſave you.

And thus, Oh *England*, I have briefly and faithfully declared unto thee thy ſtate and condition, according as God ſhewed it unto me, and the cauſe of thy preſent Calamities, and of the future Judgments that threatens themſelves; and alſo the way in which they may in a great meaſure be prevented, and the hot diſpleaſure and indignation of the Lord be appeaſed, in which thy Rulers may likewiſe ſee the ſtate and danger they are in: But yet I know many will not hear nor regard at all untill their deſolation come upon them; yet nevertheleſs, I ſhall be clear in that I have diſcharged my Conſcience unto them from time to time, according as God required me; ſo that if they periſh in their gain ſaying, and ſtiff-neckedneſs, their blood will be upon themſelves, and upon them who cauſed them to err.

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WHen the good will and loving kindneſs of God (who wills not the death nor deſtruction of any) hath been largely manifeſted unto a rebellious and ſtiff-necked Generation of people, in ſtriving with them by his good Spirit; and when he hath oft reach'd unto them with the viſitation of his Love, and called unto them (by the mouthes of his Servants, Prophets, and Meſſengers) to repent, and turn every one from his evil way, that they might be healed, and find mercy with the Lord, and yet they will have no regard thereunto; but refuſe to be reformed, and continue ſtill in their rebellion againſt the Light of his good Spirit in their hearts; and deſpiſe, hate, perſecute, and deſpitefully uſe the Servants and Meſſengers of God, whom in tender mercy, love and good will, he ſent unto them; I ſay after the long ſuffering and loving kindneſs of God hath been ſo largely (and on this wiſe) manifeſted unto a rebellious and ſtiff-necked people; who ſo evilly requite his love to them; is it not then juſtice in the Lord to ceaſe ſtriving with them, and to give them up to hardneſs of heart, and to ſeal his Decree againſt them, (in his wiſdom) to find out a way that their eyes may be cloſed, and their hearts hardned, leaſt they ſhould ſee, and underſtand, and be converted, and healed; that ſo it may come upon them according to that Prophetical ſaying of *Solomon*, viz. *He that oft-times is reproved, and ſtiffneth his neck, ſhall ſuddenly be cut off, and that without remedy.*

Wherefore now conſider, Oh Nation of *England*, is not this the very ſtate of many of thy Inhabitants at this day? hath not the love and good will of God been largely manifeſted

manifeſted to them, in that he hath long ſtrove with them by his good Spirit in their hearts? and hath not his immortal Word of Life been plentifully declared amongſt them, even to the uttermoſt of thy borders every way? hath it not been line upon line, and precept upon precept unto them, even by the mouthes of his faithful Servants and Prophets whoſe cry in thy Streets hath oft, and long been, Turn ye, turn ye, from your evil wayes; why will die, *&c?* And did they not declare that Gods dreadful Judgments were nigh to be revealed upon them that would not repent, and turn from the Abominations againſt which they teſtified: But alas! few at all had regard thereunto; but many lookt upon it as an idle Tale, or as a whimſical Imagination, and refuſed to hear and fear, (even as *Jeruſalem* did in the day when Chriſt would have gathered her) and therefore now (in the Juſtice of God) is his Decree gone forth, and ſealed againſt many of them (as it was againſt *Jeruſalem*) and his righteous Judgments (which was threatned and propheſied of by his Servants and Hand-maids) is begun to be revealed amongſt them, and in the midſt thereof he hath (in his wiſdom) found out a way to blind their Eyes, and to ſtop their Ears, and to harden their Hearts, leaſt they ſhould ſee and hear, and underſtand, and be converted and healed; for as *Job* ſaid, He taketh away the perfect, and the wicked; and becauſe it is ſo, that (in this preſent Viſitation) he taketh away the Righteous from the Earth as well as the wicked; therefore the wicked cannot diſcern betwixt him that ſerveth God, and him that ſerveth him not, (according to that ſaying of *Daniel*, viz. None of the wicked ſhall underſtand, but the wiſe ſhall underſtand, *&c.*) But they are ready to conclude, and many do conclude that the Righteous are not Righteous, and that the Juſt and Innocent are not Juſt and Innocent: But becauſe they have ſlighted the Day of Gods love unto them, (in which his Hand was ſtretched forth to gather them) he hath ſo brought it to paſs, and takes away the Juſt as well as the Unjuſt, that thereby their Eyes may be blinded, that they may not ſee a difference, and that

their

their years may be ſtopped leſt they ſhould hear his Word, and that their hearts may be hardned (as *Pharaoh's* was) leſt they ſhould underſtand the way of Life, (in which the juſt walketh) and be converted thereunto and healed; and yet in all theſe thing iniquity cannot he charged upon the Lord, (becauſe he willed not their deſtruction, but did ſtrive with them long, and gave them ſpace to repent, but they repented not,) therefore their deſtruction is of themſelves; for when he would have gathered them they would not: therefore (I ſay) its of themſelves that they are left ſo deſolation; yet there is a remnant in themidſt of thee, (Oh *England*) whoſe day is not yet over, and them he will ſpare, and will gather them to himſelf, and they ſhall ſee the path of Life, and hear the voice of the Bridegroom of their ſouls, and underſtand the things that belongs to their everlaſting peace and ſhall be glad, and rejoyce in his great Salvation.

Written by a Servant of the Lord.

JOSIAH COALE.

THE

The WHore Unvailed,

Or the Myſtery of the Deceit of the CHURCH of ROME REVEALED.

BEING

A brief Anſwer to a Book, Entituled, *The Reconciler of Religions*; or, *A Decider of all Controverſies in Matters of Faith*; Written by a profeſſed *Roman Catholick*, who ſubſcribes his name *A. S.* in which he endeavoured to prove the Church of *Rome* to be the True Church; But what his Arguments therein produced are worth for his purpoſe, may here be ſeen in this following Treatiſe.

Alſo his Reflections upon the Principles of the People, called *Quakers*, Anſwered.

With a brief Diſcovery of the true Church, in which the Doctrine of Perfection is Vindicated by ſound (Scripture) Arguments.

Whereunto is added the 14th Chapter of *A. S.* his Book, in which he declares the Proteſtant, or Sectarian Miniſters, not to be true Preachers, nor ſent of God, which I thought meet to publiſh herewith, that the Sectarians, or Epiſcoparians may Anſwer for themſelves.

O thou that dwelleſt upon many Waters, abundant in Treaſures, thine End is come, and the Meaſure of thy Covetouſneſs, Jer. 51. 13. *For out of the North there cometh up a Nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein* chap. 50. 3. *And a mighty Angel took up a great ſtone, like a milſtone, and caſt it into the Sea, ſaying, Thus with violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all*, Rev. 18. 21.

Printed in the Year, 1667.

To the Reader.

Reader;

ALthough the Author of the pretended Reconciler of Religions, did, in the concluſion thereof, ſeem to Challenge an Anſwer to all Particulars therein laid down, according to the Chapters and Numbers thereof; yet I did not look upon his Challenge to be any Obligation to me, to proceed according to his Directions; neither indeed was it needfull or neceſſary, that I ſhould anſwer his deſire therein; for it would have required more time then I was willing to ſpare for that work, and more labour, then I was willing to beſtow about it; becauſe there is an eaſier way, which I have taken to do the Work, as effectual, as though I had gone through with every particular there inſerted: For when the Foundation of a Building is Raced, the whole Building will fall as effectually, as though a man ſhould begin at the top, and pull down all, one Stone after another; and with a great deal leſs labour it is done. So for my commodity I have obſerved that Rule in anſwering the aforeſaid Book,

by Racing the Foundation of the Contents thereof, or answering the chief Heads, by which he therein endeavoured to prove the Church of Rome *to be the True Church; upon which all the rest of his Book hath its dependancy: and those Heads, or Particulars being confuted, the rest must of (themselves needs fall, or of) necessity be of no validity, and so not worth spending Ink and Paper about; upon consideration of which, I doubt not but the Reader will find as good satisfaction in what I have hear written concerning the Church of* Rome, *as though I had answered all his particulars particularly. And so to the Grace of God do I commend thee.*

J. C.

The

The VVhore Unvail'd, &c.

GReat is the controverſie at this day throughout *Chriſtendom* concerning the way of Worſhip and Salvation, and great is the confuſion that is about Faith, and Religion, *&c.* even amongſt all profeſſing Chriſtianity; and many, and cruel are the murthers, that have been acted by them, one againſt another, about Faith, and Worſhip, ſince the Apoſtacy began; and ſince people forſook the right way, and went in *Cains* way, and in *Balaams*, Jude *ver.* 11. For then perſecution began amongſt the profeſt Chriſtians, and not before; and when the right way was forſaken, then people went into Envy, and then they withſtood the truth; even as *Jannes*, and *Jambres* withſtood *Moſes*; and then they began to be ſcattered (from the holy Mountain of the Lord, where nothings hurts, nor deſtroys) to the barren mountains, where they have been deſtroying one another; and there (in the dark and cloudy day of Antichriſt's reign) they have been worſhipping the many headed Beaſt; (that then aroſe) and alſo the Dragon, that gave power to the Beaſt to make War with the Saints; and they who have been worſhipping upon one mountain, they have cryed ſalvation is here: And they who have been worſhipping another head, or upon another hill, they have cried that ſalvation was to be found there: (For the ſeven Heads of the Beaſt are ſeven Mountains upon which the Whore ſits, that drinks the Blood of the Saints.) And ſo they fell out one with another about the way of Salvation, & upon theſe barren Mountains (unto which

which people are in looking for Salvation) the ſtrife and the envy hath been: And there people hath been killing one another about the way, and themſelves all out of the way, in an Antichriſtian, deſtroying, perſecuting ſpirit, as their fruits declare; for the Spirit of Chriſt never led the true Chriſtians to perſecute any about Religion; neither doth any who are in the right way, kill and deſtroy mens lives about Religion; Nay, they that do ſo, are not true Chriſtians, but of an Antichriſtian ſpirit; for I teſtifie in the Name of the Lord, and for God, that the Spirit of Chriſt doth not (nor never did) admit, or allow of perſecution, or of deſtroying mens lives about Worſhip, and Faith towards God; neither are any of them true Chriſtians (whatſoever they profeſs) that are found ſo doing.

For it is not a bare profeſſion of Chriſt, and of zeal for his cauſe, and crying up Ordinances, *&c.* that makes people true Chriſtians, or that gives them acceptance with God, or will make them well-pleaſing unto God; But, that which makes a man a true Chriſtian, is (his obedience unto) that Spirit, which baptizeth into the true Faith, by which Righteouſneſs is wrought, *Heb.* 11. 33. and into Chriſt, who is the Author of faith, and will bring him to have the mind of Chriſt (as the true Chriſtians had) and will make him partaker of his divine nature, and will teach him to live ſoberly, righteouſly, and godly in this preſent World, and to do to all men, as he would they ſhould do unto him, which is according to the Law and Prophets, that Chriſt came to fulfil: And indeed, there is nothing that can bring a man into this true Chriſtian ſtate, but only the working and operation of the Spirit of Chriſt in his inward parts, which all ought to obey and ſubmit unto: For, the perſecuting Jews, who were uncircumciſed in heart,

heart and ears, and did alwaies reſiſt the holy Ghoſt; they profeſſed as great Zeal for God, and his Cauſe, as the Apoſtate *Chriſtians* now do; and they look'd for the coming of the Meſſiah, of whom all the Prophets propheſied, and profeſſed they would Adore him, and Reverence him, &c. and ſaid, *That, if they had been in the dayes of their Fathers, they would not have ſlain the Prophets*, Mat. 23. 31. who propheſied of the coming of Chriſt; and ſo they had ſeemingly a great Zeal for God, and his Truth: But, alas! a Murdering ſpirit was found in them; for, notwithſtanding they profeſſed, *That they would not have kill'd the Prophets*; yet they kill'd the Son, who was the end of the Prophets: And although the Prophets ſignified the Time when, *Dan.* 9. 24. and the Place, where the Meſſiah ſhould be born, *Mic.* 5. 2. yet when he was come, according to the Prophets, which they profeſt; theſe Profeſſing *Jews* would not own him, nor receive him, *John* 1. 11. becauſe he reprov'd their Hypocriſie, and their Murdering ſpirit, *John* 8. 40. but they Crucified and Slew Him.

And this is the very State of the *Apoſtate Chriſtians* this day: For who is there now amongſt them, but will profeſs as great Love to Chriſt, as the *Jews* in Chriſt's dayes did to the Prophets, who propheſied of him? and who is there now amongſt them, but will ſay; Had we been in *Pilate*'s dayes, we would not have *crucified Chriſt*, nor delivered him up to be crucified (as the Jews ſaid of the Prophets) yet, notwithſtanding their ſo ſaying, they do as the Jews did: for, now in this day of his ſpiritual appearance (which they profeſs they look for, and expect) they are found perſecuting of him in his Members, under the ſame pretence, that the Jews perſecuted him in their day, (*viz.*) as a Blaſphemer, &c. And ſo the Perſecutors were

were in all ages blinded by the godd of the World, who was a murtherer from the beginning; and though they could ſee the iniquities of their fathers and predeceſſors, in perſecuting and killing the Prophets, yet the envy of their hearts was ſuch, that they could not ſee their own iniquities, in perſecuting and ſlaying the Son, who was greater than the Servants, whom their fathers ſlew: ſo, as I ſaid before, it is not a profeſſion of Chriſt, and his Ordinances, or zeal for his cauſe, that makes people true Chriſtians; neither is God Worſhipped upon any of thoſe mountains where the perſecuting and deſtroying one another is; but the Worſhip of God conſiſteth in obedience to that Spirit of Truth, which condemns all thoſe works of darkneſs and cruelty, *and in his own Mountain of Holineſs, where nothing hurts nor deſtroys*, Iſa. 11. 9. And ſuch is the Father now ſeeking to worſhip him, that will worſhip him there; and is now gathering his Sheep from off the barren Mountains, upon which the Whore ſits, (where they have been ſcattered in the dark and cloudy day of Anchriſt's reign, and where the Wars and Fightings are) *even to his own Holy Mountain, where they ſhall learn war no more*, Iſa. 2. 4. And this is the work that the Envious, and Murtherous one oppoſeth, and beſtirs himſelf with all his force and might, in his Inſtruments of Cruelty, and Men of War, arming of them with all kind[illegible] weapons that poſſibly he can form, to fight againſt this Appearance and Work of God; for ſo it hath been, that ſince we (who are reproachfully called Quakers) were raiſed up to be a people, to bear Teſtimony for the Name of the Lord, and of the working of his Spirit and Power, we have alwayes been even as a Butt, for all the Archers of *Babylon* (even from every Mountain) to ſhoot at: and our ſufferings have not been only in our perſons, and eſtates, as the

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ſpoyling of our goods, and ſcourgings, and cruel mockings, and impriſonments (many unto death, as this Nation to her anguiſh muſt be made to know) but even all ſorts of *Babylons* Merchants, (or they that trades in every part of her, or within her Subburbs) have oft made it their buſineſs, to write and print againſt us, endeavouring thereby as much as in them lay, to render us odious, (to our own Nation, and to Nations about us) under pretence that we were Papiſts, and Jeſuits, and that we propagated Jeſuitical Principles, &c. but they being almoſt, if not altogether, weary of that work, finding it to be to no purpoſe, (for the truth which we profeſs hath ſtill got ground, and flouriſheth through all theſe things) now at laſt, the Papiſts, or Jeſuits themſelves, (who, I perceive have a ſecret hope of a day once more in this Nation,) they begin to put out their heads, and to print againſt us; and ſo both Proteſtants and Papiſts, even every head and horn of the Beaſt, after whom the whole World wonders, are found puſhing againſt the Lamb and the Saints, *Rev.* 17. 14. For of late a certain Pamphlet accidentally came to my hands, written by a perfect *Roman* Catholick, who ſubſcribed his name *A. S.* in which he ſeems to ſhew himſelf ſenſible of the great diſtractions that are throughout the whole *Chriſtendom*, about the true way of worſhip, and concerning the true Church; and firſt ſtates a Queſtion, *viz. which is this Church?* &c. and afterwards makes it his buſineſs to prove the Church of *Rome* to be this true Church, and that by divers Arguments by him ſtated in a Syllogiſtical manner: And I alſo finding the Author of the aforeſaid Pamphlet therein ſmiting at the People of God called Quakers, and endeavouring to render them odious, by affirming they are led by a deluding ſpirit, &c. I found my ſelf ſomewhat concerned to return a brief reply

to his chief Arguments therein produced, by which he hath in vain) endeavour'd to accompliſh the aforeſaid work by him undertaken.

A. S. His firſt Argument, produced to prove the Church of *Rome* to be the true Church, conſiſteth of nine particulars, as followeth; *viz. That is the true Church, and no other, which is one, Holy Catholick, and Apoſtolick Church, Which is viſible, infallible, inerrable, in which is power of miracles, out of which none can be ſaved; But the* Roman *Pontificial, that is to ſay, the Faithful People, diſperſed all the World over, in communion with the high Prieſt, Biſhop, or Pope of* Rome *is ſuch, and no other; Therefore the* Roman *Pontificial alone is the true Church.*

Reply. To which I reply, that the true Church, of which Chriſt alone is Head, and Supreme Governour, is in it ſelf one, holy, Apoſtolick Church, &c. I ſhall not go about to deny: But as touching that grand Queſtion by *A. S.* ſtated before his Argument here inſerted (*viz.*) *which is this Church*, &c. I anſwer, this is a thing indeed diſputable amongſt many, yea, amongſt many thouſands, yet not at all queſtionable, nor yet doubtful unto me; for I am well ſatisfied therein, and in all other things that appertain to the way of Life and Salvation, but that the Church of *Rome* is the true Church, (as *A. S.* affirmeth, and by his many Arguments hath endeavoured to prove) I do not acknowledge, but deny, and doubt not but I ſhall, in this ſhort enſuing Treatiſe, prove the contrary, to the Satisfaction of every judicious Reader.

Firſt, Although the true Church, of which Chriſt is inviſible Head, is one yet the oneneſs of the Church of *Rome* is not a ſufficient Argument to prove her to be the true Church;

for

for wherein doth her oneneſs conſiſt, farther then in Idolatry, Superſtition, Murther, and ſuch like abominations, of which much might be mentioned (which was never practiſed by the true Church in the Apoſtles dayes) but in theſe things the Church of *Rome* is one: Witneſs her Worſhipping Idols, or Images, bowing to that ſhe calls her Altars, and the reſt of her Supeſtitious Ceremonies; witneſs the Killing, Burning, or Drinking the Blood of ſo many Thouſands, as ſhe hath done for many hundred yeares paſt, as the whole *Chriſtendom* full well knows; therefore the Church of *Rome* is not the true Church.

Secondly, And conſider, was not the company of Prieſts one in *Hoſea*'s dayes, who murthered in the way by conſent? whom the Prophet compared, to troops of Robbers, *Hoſ. 6. 9.* And is not the Church of *Rome* one as they were? for hath not ſhe murthered many (by conſent of moſt of her members) in the way that ſhe is in? conſider theſe things.

But then *A. S.* ſaith, *That ſhe is one in matters of Faith, and governed by one inviſible Head, Chriſt; and by one viſible Head, the Pope, the true Succeſſor of* Peter, *&c. and therefore ſhe is the true Church.*

Anſw. 1. I anſwer; that ſhe is perfectly united in matters of Faith, I utterly deny: witneſs the Hiſtory of the Counſel of *Trent*, which copiouſly relates the Diviſions and Contradictions amongſt them there about matters of Faith. But admit that it were ſo, that ſhe were one in matters of Faith, that doth not prove her to be the true Church, unleſs ſhe could prove her Faith to be the true Faith, *by which righteouſneſs is wrought, Heb.* 11. 13. *And which is made perfect by works of righteouſneſs, James* 2. 22. But the Faith of the Church of *Rome* is not the true Faith, (as her works of unrighteouſneſs

before mentioned clearly make manifeſt) therefore the Church of *Rome* is not the true Church.

Secondly, That the Church of *Rome* is governed by one inviſible Head, Chriſt; that I alſo deny, and her fruits before mentioned, and that which I ſhall hereafter mention, ſufficiently declares the contrary; and as Chriſt ſaid to the Jews, *If you were of* Abraham, *you would do the works of* Abraham, *but now you go about to kill me; thus did not* Abraham. So ſay I of the Church of *Rome*, If ſhe were governed by the one inviſible Head, Chriſt, as the true Church was, then ſhe would have the mind of Chriſt, (who came not to deſtroy mens lives, but to ſave them) as the true Church had, 1 *Corinth.* 2. 16. but ſhe hath not the mind of Chriſt: Witneſs her deſtroying the lives of many, not onely of thoſe that believe not, but of thoſe that believe: Therefore ſhe is not governed by the inviſible Head, Chriſt, and conſequently is not the true Church, but the Whore that drinks the blood of the Saints.

Thirdly, But that the Church of *Rome* is governed by her viſible Head, the Pope, I ſhall not go about to contradict; for although that proves her to be one, in ſubjection to the Pope, yet it doth not prove her to be the true Church; becauſe Chriſt never ordained a viſible Head to his Church; but that the Pope is the true Succeſſor of *Peter* (as *A. S.* affirms) that I do deny; and it remains for him to prove it, or for ſome of his Servant, to do it for him; for after *Peter* was converted, he never gave conſent to the murthering of any, as the Pope hath done many; Therefore he is not the true Succeſſor of *Peter.*

2. That the true Church is holy; or (as *A. S.* ſaith the ſpotleſs Body of Chriſt, that I do acknowledg; but the Church

Church of *Rome* (of which the Pope is viſible head) is not holy, nor the ſpotleſs Body of Chriſt.

1. For the ſpotleſs Body of Chriſt (the true Church) was baptized with the holy Ghoſt and with fire, the Spirit of Judgment and of burning, and thereby her filth and her ſpots were purged away from her, and ſhe was waſhed from Idolatry and covetouſneſs, &c. as the Apoſtles teſtified, 1 *Cor.* 6. 11. and thereby ſhe was fitted for Gods Kingdom, and was made to ſit together in heavenly places in Chriſt Jeſus, and had the mind of Chriſt, 1 *Cor.* 2. 16. who came not to deſtroy mens lives, &c. *Luk.* 9. 56. But the Church of *Rome* is not waſhed from Idolatry, nor free from Murther, as her worſhipping of Idols or Images doth teſtifie; and as her killing and deſtroying about Religion, and Worſhip beareth witneſs (which the Spirit of Chriſt never allowed of, not the ſpotleſs Body of Chriſt never practiſed.) Therefore the Church of *Rome* is not holy, nor the ſpotleſs Body of Chriſt.

And as to that affirmation of *A. S.* in the third Number of his firſt Chapter (*viz.*) *Every man as he is Regenerated in Chriſt, and a member of his body, is holy, and a Saint, though as he is the Son of* Adam, *he is a lyar and a ſinner.*

Anſw. To this I anſwer, That the moſt part of all the Sectaries in the World will joyn with him in that particular; therefore he need not ſo much cry againſt them: but the True Church will not own that Doctrine, neither can I own it, becauſe it is the Doctrine of Devils, and the Spirit of God teſtifies againſt it. For it is impoſſible for any man to be both a Saint and a ſinner at one ſeaſon: for if that could be, then might a man ſerve two Maſters, which Chriſt ſaid could not be, *Luk.* 16. 13. And the Apoſtle ſaid, *He that commits ſin, is the Servant of ſin,* Joh. 8. 34. and is free from righteouſneſs, *Rom.* 6. 22. So hath no

part

part in Chriſt, who is the righteouſneſs of God. And whoſoever loveth or maketh a Lye, ſhall not enter the Holy City; which is the true Church, *Revel.* 21. 27. Therefore is no member of it. Now let *A. S.* conſider his Ignorance, for according to his own confeſſion, the true Church is built of living believers (elect and precious) but he that is a lyer and a ſinner, is dead (*for the ſoul that ſins ſhall dye*, Ezek. 18. 4.). Therefore, he that is a Lyer and a Sinner, is not a living Believer, nor yet holy, and a Saint: Yet I do not deny, but that he that is regenerated in Chriſt, and is baptized into him, and is thereby made a member of his ſpotleſs body, is holy and a Saint; for by and through the ſecond *Adam*, he is redeemed out of the firſt fallen *Adams* ſtate.

Well, but *A. S.* ſaith, *That all the members of the Church of* Rome *are baptized and ſanctified in Chriſt, and that all her Inſtitutes and Ceremonies, &c. are holy, and therefore ſhe is holy.*

Anſw. I deny it, and he cannot prove it; for all who are baptized into Chriſt (and are ſanctified in him) have put on Chriſt, *Gal.* 3. 27. and doth live holy, and have the mind of Chriſt, 1 *Cor.* 2. 16. But the Church of *Rome* hath not the mind of Chriſt, neither doth ſhe live holy (as afore proved;) Therefore ſhe is not holy. And as concerning her Inſtitutions and Ceremonies, as Bowing to Images, and Altars, and ſuch things we never read that the holy Church in the Primitive times, did practice ſuch things; therefore we have no ground to believe they are holy.

3. That the true Church is Catholick or Univerſal, I ſhall not go about to deny: but I do deny that the Univerſality of the Church of *Rome*, is a ſufficient Argument to prove her to be the true Church; for conſider.

1.

1. What Church is more Universal then the great Whore (the false Church) who hath a name written, *MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH*, Rev. 7. 5. Who sits upon the many waters, which are Nations, Kindreds, Tongues, and People? *Rev.* 17. 15. And did not the Whole World, wonder after the Beast, that carries the Whore? *Rev.* 13. 3. And did she not sit as a Queen over them all, with her (fair Profession, or) golden cupin her hand, full of Abominations, and Filthiness of her Fornication? *Rev.* 18. 7. and 17. 4. And did not all the Inhabitants of the Earth, and the Kings of the Earth drink of the Wine of her Fornication, and commit Fornication with her, *Rev.* 18. 3. & 17. 2. (Mark) how universal was this great Whore, the false Church, and how confident she was? for she said in her heart, *that she should see no sorrow*, Rev. 18. 7. And did she not *glorifie her self, and reign over the kings of the Earth?* Rev. 17. 18. mark this thing. Is not this the very state of the Church of *Rome* now at this day?, doth she not reign over the Kings of the Earth, and over the Inhabitants of the Earth? and hath she not so done long, even for many ages? Witness *Fox* his *Acts* and *Monuments*, the first *Volume*, which copiously relates the Authority she hath exercised over Kings, and how Pope *Adrian* made *Fredricus* the Emperour hold his stirrup while he got upon his horse; yea, and shent him for his pains, because the poor Emperour (not being us'd to that work) held his stirrup on the wrong side of his horse.

And again, Did not the great Whore (which *John* spake of) *drink the blood of the Saints and Martyrs of Jesus?* as Rev. 17. 6. And was she not to have blood given her to drink?

part in Christ, who is the righteousness of God. And whosoever loveth or maketh a Lye, shall not enter the Holy City; which is the true Church, *Revel.* 21. 27. Therefore is no member of it. Now let *A. S.* consider his Ignorance, for according to his own confession, the true Church is built of living believers (elect and precious) but he that is a lyer and a sinner, is dead (*for the soul that sins shall dye*, Ezek. 18. 4.) Therefore, he that is a Lyer and a Sinner, is not a living Believer, nor yet holy, and a Saint: Yet I do not deny, but that he that is regenerated in Christ, and is baptized into him, and is thereby made a member of his spotless body, is holy and a Saint; for by and through the second *Adam*, he is redeemed out of the first fallen *Adams* state.

Well, but *A. S.* saith, *That all the members of the Church of* Rome *are baptized and sanctified in Christ, and that all her Institutes and Ceremonies, &c. are holy, and therefore she is holy.*

Answ. I deny it, and he cannot prove it; for all who are baptized into Christ (and are sanctified in him) have put on Christ, *Gal.* 3. 27. and doth live holy, and have the mind of Christ, 1 *Cor.* 2. 16. But the Church of *Rome* hath not the mind of Christ, neither doth she live holy (as afore proved;) Therefore she is not holy. And as concerning her Institutions and Ceremonies, as Bowing to Images, and Altars, and such things we never read that the holy Church in the Primitive times, did practice such things; therefore we have no ground to believe they are holy.

3. That the true Church is Catholick or Universal, I shall not go about to deny: but I do deny that the Universality of the Church of *Rome*, is a sufficient Argument to prove her to be the true Church; for consider.

1.

1. What Church is more Univerſal then the great Whore (the falſe Church) who hath a name written, *MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH,* Rev. 7. 5. Who ſits upon the many waters, which are Nations, Kindreds, Tongues, and People? *Rev.* 17. 15. And did not the Whole World, wonder after the Beaſt, that carries the Whore? *Rev.* 13. 3. And did ſhe not ſit as a Queen over them all, with her (fair Profeſſion, or) golden cup in her hand, full of Abominations, and Filthineſs of her Fornication? *Rev.* 18. 7. and 17. 4. And did not all the Inhabitants of the Earth, and the Kings of the Earth drink of the Wine of her Fornication, and commit Fornication with her, *Rev.* 18. 3. & 17. 2. (Mark) how univerſal was this great Whore, the falſe Church, and how confident ſhe was? for ſhe ſaid in her heart, *that ſhe ſhould ſee no ſorrow,* Rev. 18. 7. And did ſhe not *glorifie her ſelf, and reign over the kings of the Earth?* Rev. 17. 18. mark this thing. Is not this the very ſtate of the Church of *Rome* now at this day? doth ſhe not reign over the Kings of the Earth, and over the Inhabitants of the Earth? and hath ſhe not ſo done long, even for many ages? Witneſs *Fox* his *Acts* and *Monuments*, the firſt *Volume*, which copiouſly relates the Authority ſhe hath exerciſed over Kings, and how Pope *Adrian* made *Fredricus* the Emperour hold his ſtirrup while he got upon his horſe; yea, and ſhent him for his pains, becauſe the poor Emperour (not being us'd to that work) held his ſtirrup on the wrong ſide of his horſe.

And again, Did not the great Whore (which *John* ſpake of) *drink the blood of the Saints and Martyrs of Jeſus?* as Rev. 17. 6. And was ſhe not to have blood given her to drink?

drink? And hath not the Church of *Rome* drunk the blood of many thouſands of the Saints and Martyrs of Jeſus? Surely the Hiſtories of many Generations paſt will teſtifie ſhe hath: Therefore ſhe is not the true Church, but the Whore.

And have not many Nations gone into her, and committed fornication with her? and doth ſhe not ſit upon many Waters? the People, Kindreds, Tongues, and Nations? and this kind of univerſality ſhe makes uſe of, as an argument to prove that ſhe is the true Church: which may be truly ſaid to be a part of her Witchcrafts and Sorceries, with which ſhe hath long bewitched the Nations, even all this long night of Apoſtacy, in which Antichriſt hath reigned, who hath blinded the inviſible eye in people, and with this ſame pittiful ſhallow ſtuff ſhe would fain ſtill blind that eye which God hath opened in us: But bleſſed be the Lord, the day is dawned which makes all things manifeſt.

Secondly, And farther, conſider what a ſlender, or blind Argument it is, to plead univerſality to prove the Church of *Rome* to be the true Church. Surely *A. S.* did not conſider, that they are many, who goes in the broad way that leads to deſtruction, and that the whole World wondred after the Beaſt that carries the Whore, the falſe Church; neither did he conſider that they are but few who finds (and walks in) the ſtraight way which leads unto life; for had he conſidered theſe things, he would have been aſhamed to have produced ſuch an Argument to prove the Church of *Rome* to be the true Church. But its clear that the univerſal Church of *Rome* ſits upon the many Waters, and reigns over the Kings of the Earth, and goes in the broad way; Therefore ſhe is not the true Church, but the Whore.

Fourthly

Fourthly, Again, That the true Church is Apoſtolick, and built upon the Foundation of the holy Apoſtles and Prophets, *Eph.* 2. 20. and was propagated through the World by the Apoſtles, that I acknowledge, but that the Church of *Rome* is Apoſtolick, or had her beginning in Chriſt and his Apoſtles, (as *A. S.* affirmeth) or that ſhe was propagated through the World by the Apoſtles, in that diſcipline (Ceremonies, worſhipping of Idols, or Images, Murthering the People of God, &c.) in which ſhe now ſtands, that I do deny, and its Abomination in *A. S.* to affirm it. For conſider;

Firſt, When, or where did Chriſt, or his Apoſtles begin the practice of Bowing to Images, or Worſhipping Idols? or when did any of them Bow to an Alter of Wood, or Pray with a String of Beads, or Pray to Saints, or carry a Silver, or Wooden Croſs about with them, or Murder any becauſe they were not of their Faith? The Church of *Rome* cannot prove that ever Chriſt or his Apoſtles began, or practiſed any of theſe things; nor that they were in being in their dayes, we defie them; but they are inventions ſet up in the falſe Church, in the dark Night of Apoſtacy, that hath been over the Nations ſince the Apoſtles dayes, and are practiſed in the Church of *Rome* to this day; Therefore ſhe is not Apoſtolick, but Apoſtate like.

Fifthly, That the true Church, or the Members of it are viſible, I ſhall not deny; and that ſhe is the Light of the World, I do confeſs; but that the Church of *Rome* is the true Church, or the Light of the World, becauſe ſhe is viſible, that I do not acknowledge, but deny; for although the true Church, or the Members of it, are viſible, yet ſo is the Whore alſo.

But then ſome will ſay, How are they then to be diſtinguiſhed? Firſt, I anſwer, *By their fruits?* as Chriſt ſaid, *men do not gather grapes of thorns, nor figs of thiſtles,* Matth. 7. 16. *neither can one Fountain, ſend forth bitter Water and ſweet,* James 3. 12. *nor a good Tree cannot bring forth bad fruit*; But the viſible Church of *Rome* brings forth bad fruits, and ſends forth bitter Waters, as the Cruelties exerciſed by her, and the Murthers ſhe hath acted for Ages paſt teſtifieth; and as the Idolatries exerciſed in her to this day (as before mentioned) witneſſeth: For ſuch things was never exerciſed by, nor in the true Church, in Chriſts nor the Apoſtles dayes; therefore though the Church of *Rome* be viſible, yet her fruits teſtifieth, that ſhe is not the true Church.

Secondly, Again *A. S.* ſaith, (and diabolically affirms in the ſecond Page of his pretended Reconciler of Religions) *That the true Church is compoſed of both good and bad, wheat, and tares*; which I do abominate to acknowledge, and is blaſphemy in him to affirm: for the true Church is built of *Living Stones,* 1 Pet. 2. 5. *Elect and Precious*; or (as *A. S.* affirmeth) of living Believers: but no living Believers can be truly called the bad, nor the tares, but elect and precious; and all that are living, or precious, are the good; therefore the true Church is built of the good only.

Thirdly, but if the Church of Chriſt (which *A. S.* in his ſecond page, affirmeth is the Kingdom of Chriſt) be compoſed of both good and bad, then according to his own affirmation, the Kingdom of Chriſt is part good, and part bad, which is horrid blaſphemy in *A. S.* to affirm.

Oh groſs darkneſs and confuſion! Art thou a Member of

of the Church that calls it ſelf the light of the World? Oh, dark, dull, gloomy light! the Lord God Almighty bring all his people out of that dark Cell, that they may walk in his marvellous Light, which makes all things manifeſt of what ſort it is.

Fourthly, But if you ſay that Chriſt likened the Kingdom to a Net that was caſt into the Sea, which gathered of all Kinds; ——I anſwer he did ſo; yet when it came to Land, there was none compoſed, or gathered into the veſſels, but the good only, and the bad were caſt away, *Matth.* 13. 48. Therefore the true Church is not compoſed of both good and bad, but of the good only.

Fifthly, but if you object, that the tares and wheat were both to grow together in the Fleld; I anſwer, they Were ſo untill the Harveſt; (*and the Fleld is the World*, Mat. 23. 39. but the true Church is not of the World, *Joh.* 17. 14.) but when the Reapers were ſent forth (which were the Angels, that had the Goſpel to preach, *Rev.* 14. 6. who went to diſciple people, and to baptize them into the true Church, *Mat.* 28. 19.) Their Commiſſion was to compoſe or gather the Wheat only, and to ſeperate the Tares from it, and to bind them in bundles for the Fire, *Mat.* 13. 30. and therefore the true Church is not compoſed of both Wheat and Tares, but of Wheat only.

Sixthly, Farther, If you ſay that there were ſome in the true Church, in the Apoſtles days, that were falſe brethren, and theſe were bad; I anſwer, Though they were amongſt them, yet they were not of them: as the Apoſtle ſaid, 1 *Joh.* 2. 19. Therefore the true Church is not compoſed of both good and bad, but of the good only.

But to return to the fifth part of *A. S.* his Argument, where he ſaith, *That the Church of* Rome *is known to the World, in her Biſhops, Paſtors, and Believers, &c. And therefore ſhe is viſible.*

Anſw. Although that proves her viſible, yet it doth not prove her to be the true Church, but the contrary; For the true Church, that was the light of the World, was not known to the World, *John* 17. 14. but the viſible Church of *Rome* is known to the World, (as *A. S.* himſelf affirmeth) therefore ſhe is not the true Church, but the contrary.

Again, the true Church wreſtled not with fleſh and blood, neither were her weapons carnal, but ſpiritual, and ſhe wreſtled with ſpiritual wickedneſſes that were in the high places, and broke down the ſtrong holds of iniquity, 2 *Cor.* 10. 3, 4. but the Church of *Rome* wreſtles with fleſh and blood, and kills mens bodies about Religion; as the whole *Chriſtendom* knoweth; and the ſpiritual wickedneſſes are ſtill ſtanding in her, as afore proved, and as all the World ſufficiently knows; therefore ſhe is not the true Church.

Sixthly, The infalliblenes of the true Church, of which Chriſt is ſupreme Head & Governour, I do not go about to deny; but that the Church of *Rome* is infallible, that I do deny. For,

Firſt, Although *A. S.* hath affirmed, that ſhe hath alwayes remained ſince Chriſt's time unto this day, without interruption &c. yet he never proved it; neither can he do it; for, as before I have ſaid, we never read that the true Church in Chriſt's dayes was found in ſuch things, neither was ſuch things then found in her as is now found in the Church of *Rome*, and which the Church of *Rome* is now found in: by which it is clear, that

ſhe

ſhe hath not alwayes remained ſince Chriſts time in the ſtate ſhe now ſtands.

Secondly, But if ſhe hath alwayes remained, ſince Chriſt time to this day, without interruption (as *A. S.* ſaith ſhe hath) then ſhe cannot poſſibly be the true Church; for the true Church was interrupted ſince the Reſurrection and Aſcenſion of Chriſt, (and yet remained, as hereafter I ſhall ſhew;) and in the Apoſtles dayes her interruption began, and ſome of the Apoſtles foreſaw it, and ſaid, *of your ſelves ſhall men ariſe, ſpeaking perverſe things*, Acts 20. 30. and when they were ariſen, *they withſtood the truth, as* Jannes *and* Jambres *withſtood* Moſes, 2 *Tim.* 3. 8. ſo here the interruption of the true Church began: and after this *John* ſaw the Dragon (interrupting, or) perſecuting her into the Wilderneſs, *where ſhe had a place prepared of God, that they might feed her there, a thouſand, two hundred, and threeſcore dayes*, Rev. 12. 6. and ver. 13, 14. concerning which, I ſhall have occaſion to ſpeak more hereafter; ſo on this wiſe the true Church was interrupted ſince Chriſts dayes: But *A. S.* ſaith, that the Church of *Rome* hath always remained ſince Chriſts time without interruption; Therefore ſhe is not the true Church.

Thirdly, And whereas *A. S.* farther ſaith, *that the Church of* Rome *ſhall always remain to the end of the World, and therefore ſhe is infallible.*

I anſwer, He hath not at all confirmed that by any proof, neither hath he any farther proof than his own affirmation; except he would produce that ſaying of the Mother of Harlots, (viz.) *I ſit as a Queen, and am no Widdow, and ſhall ſee no ſorrow*, Rev. 18. 7. And indeed that would be a very pittiful Argument to prove the Church of *Rome* infallible; but none other can he produce (except he could firſt prove her to be the true Church,

which

which he is never able to do; his beſt Argument by which he hath undertaken it, being already confuted) Therefore we have no more cauſe to believe his Affirmation, than we have to believe the ſayings of the forementioned Mother of Harlots, for they are both alike to us; and though ſhe ſaid, ſhe ſhould ſee no ſorrow, yet *John* (who was in the Spirit of the Lord) ſaid, *that in one day her Deſolation ſhould come*, Rev. 18. 8. And although *A. S.* ſaith, *That the Church of Rome ſhall alwayes remain to the end of the World*; yet I ſay, in the Name of the Lord, and by the ſame Spirit that *John* was in, That the one day, of which *John* ſpake, is already dawned, in which the Deſolation of that Great Whore, the Church of *Rome* ſhall come; and as ſurely, as when *Sodom* was overthrown, the Cities round about it were overthrown alſo, 2 *Pet.* 2. 9. *Jude ver.* 7. ſo certainly, when this great City *Babylon* is overthrown, and made deſolate, the Suburbs thereof ſhall be overthrown, and made deſolate alſo. The Mouth of the Lord hath ſpoken it, and therefore ſhe muſt fail in her Propheſies, and ceaſe in her Beeing, which, as *A. S.* ſaith, the true Church cannot.

Fourthly, And farther, the Church of *Rome* is variable in her Judgments, as the diverſities of Councels that ſhe hath held concerning matters of Faith, beareth witneſs; for the following General Counſel hath oft-times excluded that, which was concluded on by the former: and ſurely both cannot be infallible, they being quite contradictory one to the other. Read the 15th chapter of *F. H.* his Book, entituled, THE GLORY OF THE TRUE CHURCH DISCOVERED, &c. wherein the contradictions of the General Counſels which the Church of *Rome* hath held, are ſufficiently made manifeſt; ſo that I need not trouble my ſelf to inſert them here: and thereby

thereby its evident enough, that the Church of *Rome* is not infallible.

Fifthly, Again, if *A. S.* or any other, could prove that the Church of *Rome* had alwayes remained since Christs time; yet, as aforeſaid, that is not a ſufficient Argument to prove her infallible, or that ſhe cannot fail, nor ceaſe. For conſider, the Dragon, that old Serpent, called the Devil, who was a Murtherer from the beginning, (who gave power to the Beaſt that carries the Whore, that drinks the Saints blood, that ſaid ſhe ſhould ſee no ſorrow) was before the dayes of Chriſt's appearance in the fleſh, yet the Dragon is not infallible; But the Church of *Rome* is upheld by the Murtherer, or carried by the Dragons power in the Beaſt, as the Murthers acted by her beareth witneſs; therefore ſhe is no more infallible than the Dragon is.

Seventhly, And as to the 7th part of *A. S.* his Argument, wherein he ſaith, *The True Church is inerrable*, and then ſaith, *that the Church of* Rome *is this inerrable True Church: for all the Sectaries, Schiſmaticks, and Hereticks in the World*, ſaith he, *could never yet ſhew wherein ſhe erred, nor ever ſhall: Therefore ſhe is inerrable.*

Anſw. 1. I anſwer, although the Hereticks could not prove that the Church of *Rome* hath erred, yet there are many, who are members of the true Church, of which Chriſt is Head, and ſupreme Governour alone, that can prove wherein ſhe hath erred, and doth ſtill groſly err from the Doctrine, Practice, and Diſcipline of the true Church, as it ſtood in the Apoſtles dayes: for the Apoſtle in his dayes ſaid, *Let every man be fully perſwaded in his own Conſcience*, Rom. 14. 5. and did not go about to force People to conform to ſuch things, that they were not perſwaded of in their conſciences, nor to compel them by outward

outward Laws to conform thereunto; but the Church of *Rome* doth not admit, that every one ſhould walk or act, according as they are perſwaded in their own Conſciences, but goes about by outward Laws to compel them to conform to that which ſhe calls her holy Ordinances and Inſtitutions, which many, for conſcience ſake towards Gods, dare not conform to, becauſe they know them to be invented Idolatries; and they, who cannot for Conſcience ſake ſubmit to her Impoſitions, or drink of her Cup of Abominations, then to be ſure ſhe will drink their Blood: Witneſs the Blood ſhe hath drunk (for above this thouſand years paſt) of them that could not, for Conſcience ſake towards God, conform to her Ordinances: And therefore ſhe hath erred from that Spirit which was in the true Church, and from the Apoſtles Doctrine, and is ſtill in the Error.

Secondly, In the true Church in the Apoſtles dayes, every one, as he had received the Gift of the Spirit of God, ſo he might Adminiſter, 1 *Pet.* 4. 10. and the Prophets might ſpeak two or three; and if any thing was revealed to him that ſtood by, he might ſpeak, and the firſt ſhould be ſilent, 1 *Cor.* 14. 29, 30, 31. But this is not the order of the Church of *Rome*, as is ſufficiently manifeſted to all *Chriſtendom*; therefore ſhe hath erred from the Apoſtles Spirit and Order, and is ſtill in the Error: And thus I might produce many more Arguments, to ſhew wherein the Church of *Rome* hath erred, and doth err, only my deſire is to be as brief as may be, ſo that ſatisfaction may be given: for which I doubt not but this is ſufficient, as to that particular.

8. And as concerning Miracles in the true Church, I do confeſs and bear witneſs, that there are Miracles wrought in her daily; but that all Miracles are an Argument ſufficient

to

to prove a people to be the true Church; that I do not acknowledge, but deny: For,

First, the Magicians of *Egypt* could by their Sorceries, or Inchantments imitate those things in the sight of the *Egyptians*, that *Moses* and *Aaron* did by the Power of God, *Exod.* 8. 7. and the false Prophet he wrought lying Miracles before the Beast that carries the Whore, insomuch that he caused fire to come down out of Heaven in the sight of men, *Rev.* 13. 13, 14. and *chap.* 19. *ver.* 20. And this the Whore might have said was done in confirmation of her faith & doctrines; (as *A. S.* doth) yet nevertheless it was done by the Dragons power, who was a Murderer from the beginning; For he gave power to the Beast (that carries the Whore) to do such things, *Rev.* 13. 2, and therefore the Miracles in the Church of *Rome* (if now there be any) is no infallible evidence to prove her to be the true Church. Well,

2. But then it may be some will say, that this is harsh judgment, and how can you tell but that the Miracles wrought in the Church of *Rome*, are wrought by the Power of God? or how can you distinguish between Miracles wrought by the Power of God, and Miracles wrought by the Dragons power.

Answ. I answer, we have an infallible way to judge in this particular; For, all Miracles wrought by the murdering power, are not wrought by the Power of God, but by the Dragons power, for the Dragon, that old Serpent, who is called the Devil, was a Murderer from the beginning, (but Christ the Power of God, is not a murdering power, *for he came not to destroy mens lives, but to save them*, Luke 9. 56. Therefore the Miracles wrought by Christ, the Power of God, are not wrought by a murdering power) But the Miracles of the Church of *Rome* (if now there be any)

outward Laws to conform thereunto; but the Church of *Rome* doth not admit, that every one ſhould walk or act, according as they are perſwaded in their own Conſciences, but goes about by outward Laws to compel them to conform to that which ſhe calls her holy Ordinances and Inſtitutions, which many, for conſcience ſake towards Gods, dare not conform to, becauſe they know them to be invented Idolatries; and they, who cannot for Conſcience ſake ſubmit to her Impoſitions, or drink of her Cup of Abominations, then to be ſure ſhe will drink their Blood: Witneſs the Blood ſhe hath drunk (for above this thouſand years paſt) of them that could not, for Conſcience ſake towards God, conform to her Ordinances: And therefore ſhe hath erred from that Spirit which was in the true Church, and from the Apoſtles Doctrine, and is ſtill in the Error.

Secondly, In the true Church in the Apoſtles dayes, every one, as he had received the Gift of the Spirit of God, ſo he might Adminiſter, 1 *Pet.* 4. 10. and the Prophets might ſpeak two or three; and if any thing was revealed to him that ſtood by, he might ſpeak, and the firſt ſhould be ſilent, 1 *Cor.* 14. 29, 30, 31. But this is not the order of the Church of *Rome*, as is ſufficiently manifeſted to all *Chriſtendom*; therefore ſhe hath erred from the Apoſtles Spirit and Order, and is ſtill in the Error: And thus I might produce many more Arguments, to ſhew wherein the Church of *Rome* hath erred, and doth err, only my deſire is to be as brief as may be, ſo that ſatisfaction may be given: for which I doubt not but this is ſufficient, as to that particular.

8. And as concerning Miracles in the true Church, I do confeſs and bear witneſs, that there are Miracles wrought in her daily; but that all Miracles are an Argument ſufficient

to

to prove a people to be the true Church; that I do not acknowledge, but deny: For,

First, the Magicians of *Egypt* could by their Sorceries, or Inchantments imitate those things in the sight of the *Egyptians*, that *Moses* and *Aaron* did by the Power of God, *Exod.* 8. 7. and the false Prophet he wrought lying Miracles before the Beast that carries the Whore, insomuch that he caused fire to come down out of Heaven in the sight of men, *Rev.* 13. 13, 14. and *chap.* 19. *ver.* 20. And this the Whore might have said was done in confirmation of her faith & doctrines; (as *A. S.* doth) yet nevertheless it was done by the Dragons power, who was a Murderer from the beginning; For he gave power to the Beast (that carries the Whore) to do such things, *Rev.* 13. 2, and therefore the Miracles in the Church of *Rome* (if now there be any) is no infallible evidence to prove her to be the true Church. Well,

2. But then it may be some will say, that this is harsh judgment, and how can you tell but that the Miracles wrought in the Church of *Rome*, are wrought by the Power of God? or how can you distinguish between Miracles wrought by the Power of God, and Miracles wrought by the Dragons power.

Answ. I answer, we have an infallible way to judge in this particular; For, all Miracles wrought by the murdering power, are not wrought by the Power of God, but by the Dragons power, for the Dragon, that old Serpent, who is called the Devil, was a Murderer from the beginning, (but Christ the Power of God, is not a murdering power, *for he came not to destroy mens lives, but to save them*, Luke 9. 56. Therefore the Miracles wrought by Christ, the Power of God, are not wrought by a murdering power) But the Miracles of the Church of *Rome* (if now there be any)

are wrought by a murdering power; for the many murders ſhe hath acted, ſufficiently teſtifieth to the whole *Chriſtendom*, that a murdering power rules in her: By which its clear, that the Miracles wrought in the Church of *Rome*,) if there be any) are wrought by the Dragons power, and not by the Power of God: So that my judgement concerning the Miracles in the Church of *Rome* is not harſh, but according to the Spirit of Truth and ſound Reaſon.

Thirdly, but for all *A. S.* in his Epiſtle Dedicatory, hath made ſuch a great noiſe about Miracles wrought by a Roman Catholick Prieſt in and about *London* and *Weſtminſter*, yet when he comes to prove that the Church of *Rome* is powerful in Miracles, then he doth juſt as much as nothing, but takes an eaſie way to get out from that thing, which ſeemingly he undertook to go thorow with, by referring of us for a witneſs of his Affirmation to *noſtre dame de Loretto*, *noſtre dame de Montague*, *noſtre dame de Hall*, and to the whole World, *&c.* Now what a pittiful proof or witneſs is this, which *A. S.* directs us to; For as the Apoſtles ſaith, *the whole World lies in wickedneſs*, 1 *John.* 5. 19. and wonders after the Beaſt, by whom lying Miracles are wrought, *Rev.* 13. 3. So that the Miracles which the World bears witneſs to, are lying Miracles; for the World knows not Chriſt, nor his Church, 1 *Joh.* 3. 1. by whom true Miracles are wrought; for when Chriſt wrought Miracles amongſt the World, they did not bear witneſs to him, but ſaid he did it by the Prince of Devils, *Mat.* 9. 34. So that the witneſs that *A. S.* calls for, confirmeth my forementioned Affirmation, *viz.* That the Miracles in the Church of *Rome* are wrought by the Dragons power in the Beaſt, and falſe Prophet, that the whole World wonders after.

Fourthly, and for *noſtre dame de Loretto*, and the reſt mentioned

tioned, they ſignifie nothing as to our ſatisfaction in this particular, becauſe they are altogether unknown to us; neither can we attain to a certain knowledge of them, if we would; for the information of the Church of *Rome* is to us no ſatisfaction; ſo as I ſaid before (that *A. S.*) for matter of proving his Affirmation, hath done juſt as much as nothing; only made a ſhew, like a Cloud without Rain: But methinks, if there were ſo many Miracles wrought daily, by a Roman Prieſt about *London*, &c. as *A. S.* ſeems to make a noiſe of; he ſhould have inſtanced ſome of them particularly for our ſatisfaction: but ſeeing he hath not inſtanced any, we have juſt cauſe to believe, that there are none at all.

Ninthly, So to proceed to the ninth part of *A. S.* his firſt Argument, *viz. Out of the True Church none can be ſaved.*

I anſwer, That thing I do not at all deny, for all that are ſaved are of the true Church; but that none can be ſaved out of the Church of *Rome*, that I do deny; for the Church of *Rome* is not the true Church, but the Whore that drinks the Blood of the Saints, as afore-proved; therefore out of the Church of *Rome* people may be ſaved. Wherefore let all who expect or deſire Salvation make haſte out of this great City *Babylon*: And run for your lives towards *Jeruſalem*, the holy City, the true Church, the Lambs Wife, in whoſe Light the Nations of them that are ſaved muſt walk, *Rev.* 21. 24. leſt you periſh within the Borders of *Babylon*, whoſe deſolation ſhall certainly come in one day: Yea, Death, and Mourning, and Famine, for ſtrong is the Lord, who (is now ariſen and) judgeth her.

The Myſtery of the Whore farther diſcovered.

Well, But if the Church of *Rome* ſaith, That ſhe doth not drink the blood of the Saints, but the blood of Hereticks, &c. and therefore ſhe is the true Church.

1. I anſwer, ſo, or to that effect, ſaid the Deſtroyers and Murderers in all Ages, even they that put Chriſt to death; they did it not in their own account, as he was the Son of God, but as a Blaſphemer; and the Apoſtles were perſecuted as Spreaders of Hereſie, and Shedders of Sedition, and not as Saints and Servants of the Lord, in their Adverſaries account, *Acts* 24. 5. and thus the murdering perſecuting ſpirit hath in all Ages, as at this day ſought to ſhelter it ſelf, but this covering muſt now be ript off, for the Power of God is ariſen that rends the vail of Darkneſs, and the Day is dawned that makes all things manifeſt.

2. And further; If they were Heretick, *&c.* whoſe blood the Church of *Rome* drinks, yet that doth not argue that ſhe is the true Church, but the contrary; for the true Church did never drink the blood of Hereticks, nor perſecute any, becauſe they were Hereticks; but the greateſt puniſhment that ever Chriſt appointed for Hereticks, was, that they ſhould account them as *Publicans*, and *Heathens*, Mat. 18. 17.

3. So its clear, that Chriſt the Power of God, and the true Church that had the mind of Chriſt, did never kill, nor perſecute any becauſe they were Hereticks, or did not believe, nor yet becauſe (after they believed) they made ſhipwrack of faith; but laboured in the Spirit of Love and Meekneſs, to reſtore them, and to convince them by ſound Doctrine; but if they refuſed to receive admonition, or to ſubmit to the Church after due admonition given, then they let them receive the puniſhment aforeſaid, and refuſed to have fellowſhip with them, and this was the greateſt puniſhment that ever the true Church inflicted upon any, though they were Rebellious, and this was the way to make true Believers of people, which force and compulſion, by penal Laws will never do: though its true, compulſive

Laws

Laws may make many of them Hypocrites, who fears man more then God; but they who fears not man that can kill the body, and can do no more, but fears the Lord God almighty above all, ſuch will not bow to the compulſive Laws of men, which violates the righteous Law of God in their own hearts, (no more then *Shadrach*, *Meſhach* and *Abednego* would bow to the Image that *Nebuchadnezar* ſet up) though for their ſtedfaſtneſs they ſuffer the pangs of death, as many of their Predeceſſors have done, whoſe blood the Church of *Rome* hath drunk.

Thus much in brief to the nine particulars of *A. S.* his firſt Argument, by which (I perceive) he thought he had infallibly proved the Church of *Rome* to be the true Church; but what his Argument is worth for his purpoſe, let all who reads this judge.

And the next thing he undertakes, is, to prove *Peter* to be the Rock or Foundation upon which Chriſt built his Church; and to accompliſh this deſign, he rambles through ſeveral Languages, into which the Scripture hath bin tranſlated; and in the concluſion he ſaith (a great lie) *to* Peter *then Chriſt ſaid, upon thee I will build my Church*, &c. when none of the ſeveral Languages (which he makes uſe of to prove it) ſay any ſuch thing, according to his own interpretation of them; and indeed its blaſphemy in *A. S.* to affirm it: But then he ſaith, *That Chriſt is the primary Rock, and* Peter *the ſecondary Rock.*

Reply. But how can that be, that *Peter* ſhould be a ſecondary Rock, for *A. S.* cannot prove that God ever ordained, or appointed a ſecondary Rock to build his Church on, (neither do we in all the Scriptures read of a ſecondary Rock once mentioned) for the Apoſtle affirmeth the contrary, ſaying, *Another Foundation can no man lay, then that which is already laid*, 1 Cor. 3. 11. *which is Jeſus Chriſt:*

Chriſt: So he is the firſt, and the laſt, the beginning and the end; and *A. S.* his Affirmation is nothing worth for his purpoſe: nay, its worſe then nothing, for it diſcovers his Deceit and Ignorance, though I perceive his intent and aim was to gratifie his Maſter the Pope, by pleading his Supremacy, under pretence of ſetting *Peter* above the reſt of the Apoſtles, when indeed, its manifeſt enough, that his intent was to ſet up the Pope, as Lord and Maſter over Gods Heritage, Gentile like, contrary to that saying of our [one] Lord Chriſt, *viz. Be not many Maſters, for one is your Maſter, even Chriſt, and all ye are brethren*, Mat. 23. 8. So that *Peter* was not ſet up as a viſible head over the Church of Chriſt, as *A. S.* ſaith the Pope is over the Church of *Rome*, neither was *Peter* above other of the Apoſtles, but a fellow-Servant with them, and they all fellow-workers together with Chriſt, 2 *Cor.* 6. 1. and *Paul* was not at all inferiour to *Peter* (in relation to his ſpiritual authority) for he himſelf ſaid (yet not boaſtingly, but truly) *that he came not behind the very chiefeſt Apoſtles*, 2 *Cor.* 12. 11. So that *Peter* was no more the Rock then *Paul* was; and what was *Paul*; or what was *Apollo*; or *Peter* either, but Miniſters by whom the Church believed, 1 *Cor.* 3. 5?

So it was not the work of the Apoſtles to ſet themſelves one above another, for *they abaſed themſelves, that the Lord Jeſus Chriſt might be exalted*: Neither did they preach themſelves, *but Jeſus Chriſt the Lord, and themſelves Servants*, &c. 2 *Cor.* 4. 5. by which it appears that the Pope doth not truly ſucceed *Peter* in the ſame ſpirit that he and the reſt of the Apoſtles were in, who had the Spirit and mind of Chriſt, who made himſelf of no reputation, *Phil.* 2. 7. but the Pope truly ſucceeds thoſe whom the Apoſtle ſaw would come, that would be *covetous Boaſters, and proud*

proud Blaſphemers, 2 Tim. 3. 2. as doth appear by his preaching up himſelf, and his boaſting of his great power and ſuperiority, witneſs *Fox his Acts, the firſt Volume* pag. 1023. *and ſo on*; where you may read at large how ſeveral of the *Popes* of *Rome* have ſufficiently declared themſelves to be *covetous Boaſters*, and *proud Blaſphemers*, and have alſo laid themſelves open enough to the view of all who have an eye to ſee, ſo that I need not produce any farther Argument to prove the *Pope* a proud Blaſphemer.

Then next *A. S.* in his third chapter undertakes to prove, *That neither all Sects, nor any one of them, is the true Church*, &c. Whoſe Cauſe I am not engaged in, nor intend to plead, therefore I ſhall let that paſs. But his fourth and fifth Chapters contains ſeveral Arguments, by which he undertakes farther to prove the Church of *Rome* to be the true Church; together with ſome Queries propounded. To which I intend to return a brief and ſober Anſwer.

1. *Firſt*, *A. S.* ſaith, *That which was once the true Church is now, &c. But the* Roman *Pontificial was once the true Church, &c.* I anſwer, I do not deny but that there was a true Church at *Rome* in the Apoſtles dayes, but that the Church now at *Rome* is therefore the true Church, that doth not follow; for as I have before proved, the true Church in the Apoſtles dayes was far different, both in Diſcipline and Practice from the Church of *Rome* that now is.

But then *A. S.* ſaith, *If the* Roman *Pontificial did fall, what Church did ſhe fall from? If ſhe did fail, when, &c?*

I anſwer, *Paul* in the firſt Chapter in his Epiſtle to the Church of *Rome*, ſpake of ſome, who *when they knew God, did not glorifie him as God, but became vain in their imaginations*, and

and changed the glory of the incorruptible God, into an Image made like to corruptible man; and ſo not liking to retain God in their knowledge, God gave them up to a reprobate mind, and they were filled with unrighteouſneſs, fornication, and wickedneſs, covetouſneſs, envy, murder, &c. Rom. 1. 21, 23, 28, 29. And is not this the very ſtate of the Church of *Rome* at this day? is ſhe not now filled with theſe things? Surely yes; Thouſands of thouſands muſt acknowledge it, if they conſider it, and ſpeak the truth. Oh the murders acted by her, and the blood ſhe hath drunk, as before hinted, and the Adulteries committed within her Borders. Indeed theſe, and many other her abominations, are innumerable, as ſhe her ſelf full well knows; therefore ſhe is indeed faln, and deeply revolted from that pure Spirit, in which the true Church ſtood, in the Apoſtles dayes: Thence ſhe is faln, and the time when ſhe fell, was, when ſhe began to enter into theſe aforeſaid abominations that is now found in her. Well,

2dly. But then *A. S.* ſaith, *That if the true Church be infallible, ſhe muſt have alwayes remained without interruption, ſince Chriſts time, to this day,* &c.

I anſwer, although the true Church be infallible, yet it doth not abſolutely follow, that ſhe muſt have alwayes remained without interruption unto this day; for, as I have already proved, the true Church was interrupted by the Dragon, and was perſecuted into the Wilderneſs, but ſhe did not fail, but remained there, and had a being there, a place prepared of God for her; concerning which I ſhall have occaſion to ſpeak more fully ſhortly.

3dly. But *A. S.* ſaith, *That no other Church on Earth hath remained unto this day without interruption, beſide the* Roman *Pontificial, and therefore ſhe is the true Church.*

I

I anſwer no, ſhe is not therefore the true Church, but the Whore; for as I have already proved, the true Church was interrupted, and yet remained.

4. But then ſaid A. S. *If any can ſay, that there hath remained any other Church on Earth, ſince Chriſts time unto this day without interruption, and error, let him tell what was ſhe, or what is ſhe? where was ſhe? or where is ſhe, what is her name? what Biſhops, Paſtors, and Believers had ſhe, or yet hath ſhe? what Emperors or Kings did adhere to her, or now do? what general Councils did ſhe hold? what Hereticks did ſhe condemn? what Academies did ſhe erect or confirm; what Churches or Monaſtries did ſhe build? &c.* And then ſaid he, *To theſe, and ſuch like Interrogatories, all the Schiſmaticks, Sectaries, and Hereticks in the World cannot anſwer.*

Anſw. To which I anſwer, Although all the Sectaries in the World cannot anſwer thoſe queſtions; yet there are many, who are Members of the true Church (not of the Church of *Rome*) that can anſwer them; and firſt, I ſay there hath remained another Church ſince Chriſts time to this day (beſides the *Roman Pontificial* that now is) though not without interruption; yet the true Church (as before proved) was interrupted. And as to thoſe queſtions, (*viz.*) *What was ſhe, or what is ſhe? &c.*

I anſwer, ſhe was in *Johns* day *a wonder in Heaven, a Woman cloathed with the Sun* (that and there ſhe was) *and the Moon was under her Feet, and upon her Head a Crown of twelve Stars*, Rev. 12. 1. And having brought forth a man-child, that was to rule all Nations with his rod of Iron, the enmity of the Dragon then aroſe, who ſought to devour the Man-child; but being by the Hand of God prevented of his purpoſe on the man-child, *ver.* 5. he than caſt out his flood of Perſecution after the Woman, *ver.* 15. (of whom this Ruler was born) and drove her into the

Wilderneſs whither ſhe fled from him, to her place prepared of God, that they might feed her there *a thouſand two hundred and threeſcore dayes*, Rev. 12. 6, 14. (* and there ſhe hath been) and there ſhe hath ſitten as in a ſollitary place, and in a Mourning State and Condition, out of which ſhe * is now returning, and is now coming up out of the Wilderneſs, and is deſcending from God, as a Bride adorned for her Husband, *Rev.* 21. 2. and her * name is, *the Bride, the Lambs Wife, the holy City*, ver. 9. *New Jeruſalem.* And now is *Jeruſalem* ſhaking her ſelf from the Duſt of the Earth (in which ſhe hath been trodden of the Gentiles (and now is ſhe putting on her beautiful Garments, and now doth the Solitary begin to rejoyce, and the barren that did not bear, begins to break forth into ſinging, *Iſa.* 54. 1. And the things that many prophets deſired to ſee, and could not ſee, is now ſeen and revealing; glory to God in the higheſt, The day is come which we have waited for, we will be glad and rejoyce in it; and now the Time, Times, and a half Time. is expired, in which the true Church hath been fed in the Wilderneſs; and now is the forty and two Moneths expired alſo, for which Time the holy City hath *been trodden under foot of the Gentiles*, Rev. 11. 2. in which Time the Beaſt had power given him to continue, *Rev.* 13. 5. and the whole World wondered after him, and worſhipped him, and in that Time it was given unto him, *to make war with the Saints, and to overcome them; and he received power over all Kindreds, and Tongues and Nations, that all that dwelt upon the Earth ſhould worſhip him, whoſe names were not written in the Book of Life, of the Lamb ſlain from the Foundation of the World; if any man have an Ear, let him*

* To A. S. his Query (viz.) where was ſhe?

* To, where is ſhe?

*To A. S's query, what is her name?

him hear, Rev. 13. 7, 8, 9. And this was the Time that the true Church was in her mourning ſtate, which now begins to be over; Glory to God for ever, the day of rejoycing is come.

And for her *Biſhops, Paſtors, and Believers that ſhe had.*

I anſwer, Chriſt was, and is her Biſhop and chief Paſtor, 1 *Pet.* 2. 25. And the reſt (after the Apoſtles days) were they that fed her in the Wilderneſs; and her Believers were thoſe that had the *Teſtimony of Jeſus*, Rev. 12. 17. whoſe Blood the Whore drunk. And they are now her Believers, whoſe Blood the Whore thirſts after. And as to that queſtion (*viz.*) *What Emperors or Kings did adhere to her, or now do?*

Anſw. I anſwer, On this wiſe did the Phariſees Query with thoſe Officers whom they ſent to take Jeſus and bring him unto them, ſaying, *Have any of the Rulers, or of the Phariſees believed on him?* Joh. 7. 48. Well, what Emperors or Kings did adhere to him at that time? Was he not therefore the true Chriſt, becauſe the Rulers of the World, and the Phariſees rejected him? And what ſaid the Apoſtle to the true Church in his day? *You ſee your calling, Brethren, how that not many wiſe men after the Fleſh, not many mighty, nor noble*, &c. *but God hath choſen the fooliſh things of this World, to confound the wiſe*, &c. *that Fleſh might not glory in his Preſence*, 1 Cor. 1. 26, 27. And further, the Apoſtle (who preacht Chriſt) ſaid, *That he preached the Wiſdom of God in a Miſtery, which none of the Princes of the World know*, &c. 1 Cor. 2. 7, 8. By which it appeares, that none of the Princes of the World knew Chriſt, the Wiſdom of God, 1 *Cor.* 1. 24. And the true Church was in the World as Chriſt was; for the Apoſtle ſaid, as he is, ſo are we in this preſent World, 1 *Joh.* 4. 17. *And the*

World knows us not, ver. 1. *becauſe it knew not him.* So that underſtanding the Princes of this World knew not Chriſt, when he was amongſt them, and although the Rulers believed not in him, nor did adhere to him, when he was come; yet that did not argue, that he was not the true Chriſt. And notwithſtanding it was ſo, that the true Church was unknown to the World, and was compoſed not of many wiſe men after the fleſh, nor of the Nobles of the Earth, but was perſecuted by them (as ſhe is at this day) yet ſhe was the true Church for all that.

And ſeeing it was ſo, that the Princes and Rulers did not adhere to her, in the time of her flouriſhing ſtate (when ſhe was cloathed with the Sun) how can it be expected that they ſhould adhere to her in her perſecuted ſtate, and in her mourning Wilderneſs-ſtate (for a *rich man* ſhall very hardly enter the Kingdom, *Mat.* 19. 23. but there is more in them words) And moreover, ſeeing the Kings of the Earth committed Fornication with the great Whore, and went into her, how then can it poſſibly be expected that they ſhould adhere to the true Church? Surely all who have a ſpiritual eye open, may be hereby ſatisfied as to this particular. And further, as to that Query (*viz.*) *What general Councils did ſhe hold, and what Hereticks did ſhe Condemn?*

Anſw. I anſwer, ſhe hath not been in a capacity in her Wilderneſs-ſtate to hold General Counſels, as in the time of her flouriſhing ſtate; yet the mighty God hath alwayes been her wonderful Counſellor, *Iſa.* 9. 6. and the Members of her hath ſtood in (and held to) his Counſel, according to the manifeſtation thereof received by them, not loving their lives unto death, as the Church of *Rome* well knows, (who have drunk the blood of many of them) or ſhall know

to

to her ſorrow and pangs. And as for the true Churches condemning Hereticks; the Church of *Rome* knows, that thoſe members of her, whoſe blood ſhe hath drunk, did alwayes condemn thoſe Hereſies, that are healed, and the Idolatries acted in the Church of *Rome*, and did always give Teſtimony againſt her Superſtitious inventions, and denied to have Fellowſhip with her therein, and looked upon her as reprobated from the true Faith (as *Fox* his *Acts* copiouſly relates) and this was a great Condemnation, as the Spirit of Chriſt gave commiſſion to the true Church to paſs upon Hereticks.

Again, as to that queſtion, *viz. What Academies did ſhe erect.*

Anſw. I anſwer, A people Erecting of Academies, is not an Argument ſufficient to prove them to be the true Church; for what Academies, or Univerſities did the Apoſtles erect or confirm, or attain the Knowledge of God in? Was it not the Light that ſhined in their Hearts, that gave them this knowledge? 2 *Cor.* 4. 6. And was not this Light the Law, that was the Apoſtles Schoolmaſter till Chriſt? *Gal.* 3. 24. And is not the Law which is Light, *Pro.* 6. 23. written in the hearts of all people? And is it not a ſufficient Schoolmaſter now, to bring people (who are taught by it) unto the knowledge of the Glory of God, in the Face of Chriſt, as it did the Apoſtles then? What need then is there of erecting Academies; for people cannot attain to the Knowledg of God by natural Learning, 1 *Cor.* 1. 21. nor thereby be made true Miniſters of Jeſus Chriſt. Yet I am not againſt having an outward School-houſe, or ſome convenient place for the educating, or bringing up of children in Natural Learning, which is good in its place; but that any can thereby be brought to the Knowledge of God, or made true Miniſters of Jeſus Chriſt, that I cannot own. Neither was this way of making Miniſters by Natural Learning, or

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ſetting of them up by man, in being, untill people had forſaken the right way, and went into *Cains* way, and *Balaams*, and then the envy and murder began amongſt the profeſt Chriſtians, and then they could not endure ſound Doctrine, but heapt up to themſelves Teachers according, to their own hearts luſts, who knew nothing but what they knew naturally, as bruit Beaſts, &c. and this the Apoſtle *Paul* foreſaw; and wote of to *Timothy*, 2. *Tim.* 4. 3. and *Peter* propheſied of them alſo, 2 *Pet.* 2. and *John* and *Jude* ſaw them come; 1 *John* 2. 18. *Jude* 10. 11. ſo that by natural learning, and ordination of man, no true Miniſter of Chriſt was ever made, or ſent forth; but contrariwiſe, the Apoſtle *Paul* was made a Miniſter, (*viz.*) not of man, nor by men, nor yet by natural learning, *but by the Revelation of Jeſus Chriſt*, *Gal.* 1. 1. ſo we do not underſtand that in the Apoſtles dayes they did erect Accademies, or that they had any need of them, and indeed I cannot but look upon it as an Ignorant queſtion to be propoſed by *A. S.* upon this account. But to his next Query, *viz. What Churches and Monaſteries did ſhe build?*

Anſw. I anſwer, this is as Ignorant a queſtion as the former, and great fooliſhneſs to ask, what Churches the Church built? however this I ſay, they who were Members of the true Church, did *build up one another in their moſt holy faith*, Jude 20. And as for Monaſteries, or Monkhouſes, we hear of ſuch thing that was in being in the Apoſtles dayes, neither do we believe that there is any need of them; for we do not read in the holy Scriptures, that ever the true Church, in any Generation, built ſuch places; but we know, that many ſuch places have been erected and built within the borders of the great City *Babylon*, ſince the Apoſtacy began, and ſince the right way

way was forſaken, and many other Superſtitious inventions and Idolatries, as before hinted, hath been ſet up, relating to the Beaſts and Dragons worſhip, *all which God hath determined to throw down; and when the Deſolation of all theſe things cometh, and the ſeven Mountains upon which the Whore ſits, comes to be laid waſte, according as hath been propheſied in Ages paſt*, Iſa. 42. 15. *And when the great Whore comes to drink the Cup of Gods fury, which is already filled into the hands of the Saints of the moſt High, to pour out unto her*, Rev. 12. I ſay, then ſhall ſhe knows that God hath ſpoken by me; and that I have herein declared the Truth according as I received it from, and by the Spirit of the Lord. And thus much as to his Queries.

But then he ſpeaks of another Clear and Eaſie Way to find out the True Church, *te* try all Churches by the true Catechiſm, and ſee which of them all ſayes it truly, believes it rightly, &c. and that which doth, is the true.

Anſw. I anſwer, to try all Churches by their Doctrine, and Practice, and ſee which is moſt agreeable to the Principles, Doctrines, and Practice of the true Church in the Apoſtles dayes, is indeed a way that I do very well approve of; and if all controverſies betwixt you and us might be decided after this manner, (laying aſide all carnal Weapons, carnal Laws, Priſons, Fires, and the like, which hath been the Weapons that the Church of *Rome* hath defended her ſelf with, for many Ages paſt, and doth at this day) I ſay then it would be indeed well, and we ſhall be very willing to engage with you with ſpiritual Weapons, bring the beſt you can form or find out; but for carnal Weapons, we are redeemed from them, and the Weapons of our warfare are ſpiritual; ſo I ſay, upon equal terms we ſhall be very willing to diſpute the matters with you;

you; that are in controverſie betwixt us, and they who are found, either you or us, in Doctrine, Life, and Practice, to be moſt agreeable to the true Church in the primitive times, ſhall be owned, and acknowledged to be the true Church now at this day. And they who are detected to be in the Steps, Practiſes, and Doctrines of them, whom the holy Prophets, Chriſt, and his Apoſtles teſtified againſt, ſhall be concluded to be the falſe Church now at this day: and upon theſe termes, as I ſaid before, we ſhall be very ready and willing to joyn iſſue with you, at any time or place, that you with us ſhall agree upon.

And whereas *A. S.* ſaith, *That all the Schiſmaticks, Sectaries and Hereticks in the World, cannot truely ſay that Prayer that Chriſt taught his Diſciples, viz.* Our Father which art in Heaven &c. or, ſaid he, *they are continually doing the Works of the Devil, and are his children, and conſequently cannot truly call God Father.*

I anſwer, therefore the Church of *Rome* cannot call God Father, for ſhe is, and long hath been, doing the works of the Devil, the Murderer, as before proved; therefore ſhe is of her father the Devil, and cannot call God Father in Truth and in Righteouſneſs. Then *A. S.* rambles through ſeveral other particulars, in which he controverts with Sectaries, &c. whoſe cauſe I am not concerned to plead, only this ſmall hint before I have given to prove the Church of *Rome* one of thoſe Sects, who cannot ſpeak the fore-mentioned words truly, and ſo I ſhall leave the Sectaries, with whom *A. S.* controverts, to plead their own cauſe; for the thing that was chiefly in my heart, when I took in hand to write this brief Reply, was to prove the Church of *Rome* not to be the true Church, and the Chief Arguments by him Produced to prove

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her the True Church, I have already in brief anſwered.

Again, *A. S.* in his 6th Chapter, makes it his buſineſs to prove the Church to be the Judge of all controverſies in matters of faith, and ſaith, *That not every man, nor human reaſon, nor the private Spirit, nor the Bible is this Judge*; and to prove it, he quotes *Matth.* 18. 17. where Chriſt ſaid, *tell the Church*, &c.

Anſw. To which I anſwer, That the Judgement of the true Church, of which Chriſt is Head, in matters of Faith, I do not deny; for being governed in all things by the Head Chriſt, (*to whom all Judgment is committed*, John 5. 20.) the Judgment thereof muſt of neceſſity be Ture, (for the Strength of *Iſrael* cannot Lye) and ought for to be ſubmitted unto by all; But the Church of *Rome* being not the True Church, (ſhe being not Governed by the inviſible Head, Chriſt, to whom all Judgment is committed, as before proved) Therefore ſhe is not Judge of Controverſies in matters of Faith. And the True Church, to whom Chriſt ſaid, *He that Heareth you, Heareth me*, were ſuch as heard Chriſt, and in whom the Spirit of the Father ſpake, *Mat.* 10. 20. But the Church of *Rome* doth not hear Chriſt, as hereafter I ſhall prove; therefore they who hear the Church of *Rome*, do not hear Chriſt. But ſurely when *A. S.* began this work of deciding Controverſies, he had forgotten that the Church was the only Judge in that particular, and not every man, nor the private ſpirit; for had he conſidered that, (he being but a particular man) would not have undertaken the Churches work; as appears by the Title of his Book he hath, for he calls it, *A brief Decider of all Controverſies in matters of Faith*, which Book we have cauſe to judge is his own only

work, and not the Churches; in which we find him condemning himſelf for the thing which he is doing; for, as appears by his aforeſaid Title, himſelf undertakes to decide controverſies; and in his 6th Chapter he affirmeth, 'That the Church is the only Judge, or decider of all controverſies: But this is, that his confuſion may the more appear, as it hath done in many other things, as may be ſeen in this ſmall Treatiſe; and ſurely, if the Pope have no better Servants then *A. S.* to do his work for him, he had better keep them idle, than to employ them in ſuch a work; for in the end they will bring more ſhame to him than they will honour; for ſuch like confuſions, and other abominations, have already made the very name of the Pope an ill favour to all true Chriſtians.

And one thing more in *A. S.* his 6th Chapter, I cannot well omit to obſerve, where he ſaid, 'The ſpirit inſpireth 'when he will, and you hear his voice, but cannot tell 'whence, from God or the Devil he doth come, or whither 'to Heaven or to Hell he doth go; and then ſaith, 'So is 'every one that is born of the ſpirit; and to prove this, he quotes *Luke 9. 55.* where Chriſt ſaid, *Ye know not what Spirit ye are of.*

Now conſider the blindneſs, and ignorance, or elſe the wilful wickedneſs, of *A. S.* who jumbles a deal of Scriptures together, blaſphemouſly wreſting of them to his own deſtruction, or at leaſt, to the deſtruction of his own work in hand, thinking thereby to blind the minds of people, and with his good words, (mixed with blaſphemies) and fair ſpeeches, to deceive the hearts of the ſimple, as his Predeceſſors have done in the long night of Apoſtacy, which hath been over all Nations ſince the Apoſtles days. But its in vain for him to ſtrive to accompliſh his end, for the Day is dawned unto many, and there is an eye opened

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in many thouſands in this Nation of *England*, that gives them to ſee over, and beyond all this Babyloniſh or confuſed trumpery, and ſtuff, and have a feeling of that which was before *Babylon* was, and ſhall out-laſt *Babylon*, to the praiſe of God, and to the glory and honour of his Name, who is bleſſed for ever. Well,

Although it was ſo, that Chriſt ſaid unto his Diſciples, *You know not what ſpirit ye are of*, yet conſider the time when he ſpake theſe words; was it not before they were born of the Spirit? (although called to be Apoſtles) for Chriſt ſaid unto them, *you muſt be born again*, John. 3. 7, 8. *and that he would ſend them the Spirit* (of which he ſaid they muſt be born) *which ſhall lead them into all Truth*, John 16. 13. and he did not ſay, as *A. S.* doth, that they ſhould not know whence (from God or the Devil) the Spirit came, or whither (to Heaven or to Hell) it went: Oh, horrid blaſphemy in *A. S*! who ſaith, ſo is every one that is born of the Spirit; as much as to ſay, that he that is born of the Spirits knows not whether he be from God, or the Devil; or whither he ſhall go, to Heaven or to Hell: Oh, wickedneſs indeed! Chriſt ſaid no ſuch things, as *A. S.* doth, although that bleſſed worthy ſaying of our Saviour and Lord Chriſt, was, and is very true, *(viz.) Marvel not that I ſay unto you, that you muſt be born again; for the wind bloweth where it liſteth, and men hears the ſound thereof, but cannot tell from whence it cometh, nor whither it goeth*; adding, *even ſo is every one that is born of the Spirit*, John 3. 7, 8. (Mark) they that were born of the Spirit, were unknown to the World; for ſaid the Apoſtle (after they were born again) *the World knows us not*. So, although they were in the World, and men ſaw them, yet the World knew them not, no more than they knew from whence the wind came, and wither it went, which they heard the ſound of;

and indeed ſo is the ſtate of the True Church in the World at this day.

And the Apoſtles did know from whence the Spirit came, and of what Spirit they were, after they received the Spirit of Truth, and were born of it, for Chriſt told them, *John* 14. 16. *That he would Pray the Father, and he ſhould ſend them the Holy Ghoſt, the Conforter*, John 16. 7, 13. *Which ſhould ABIDE with them for ever; and they did receive it, and were led by it into a Heavenly Habitation*, Epheſ. 1. 3. *For they were made to ſit together in Heavenly Places in Chriſt Jeſus:* So its hereby clear, that the Apoſtles knew from whence the Spirit came, and whither it led them; and its alſo plain, that *A. S.* either wilfully or ſottiſhly wreſts the Words of Chriſt, and by his additious to them, would make them import another thing, than was intended by him, of purpoſe to divert People from being led by the Spirit of God, or to diſſwade them from adhering to the leadings of it, under pretence that they cannot tell whence, (from God or the Devil) it doth come, or whither (to Heaven or to Hell) it goeth, when indeed Chriſt's words in themſelves importeth quite another thing, as above ſhewed.

Wherefore let all mind and obey the Spirit of Truth, which will lead into all Truth, and condemn ſin in the Fleſh, and will lead out of all Unrighteouſneſs, and Errours, and Hereſies, which the Church of *Rome* is full of, and that Spirit which condemns the Abominations of the Whore, and all Sin and Unrighteouſneſs, that is the Spirit of God, and comes from God, through the Son of his love, who is the Light of the World, that lighteth every man that cometh into the World, and lead-

leadeth up unto God the Father, from whence it commeth, all who are Taught and Guided by it; but condemneth from God all who in Unbelief, or in Rebellion do diſpight unto it, and diſobey the Motions thereof.

But to return to the matter concerning the Churches being Judge.

Firſt, I find *A. S.* in the beginning of his ſeventh chapter ſaying, *Methinks I hear a* Quaker *whiſpering, The Light that is in thee is the Judge of all Controverſies, and the Law and Rule according to which thou muſt walk.*

Anſw. I anſwer, Yea, The People called *Quakers* do believe and ſay, That the Light which every man is enlightened with, is the Law and Rule according to which every man ought to walk, and is the Judge in all Controverſies in Matters of Faith; for (as before) *All Judgment is committed unto the Son,* Joh. 5. 22. *Who lighteth every man that cometh into the World*; ſo all Judgment being committed to the Light, that lighteth every man, the Light that is in every man muſt of neceſſity be the Judge of all Controverſies: And this I further add, That all who are Baptized into Chriſt, hath put on Chriſt, and all who are by one Spirit Baptized into one Body, (though they were ſometimes Darkneſs) are made Light in the Lord, and ſo they being in him, and he in them, are all one, even as Chriſt and the Father is one, and he that ſanctifieth, and they that are Sanctified, are all of one; by which its clear, that Chriſt in his Church, who is Light with him, is the onely Judge of all Controverſies: and indeed this ſupernatural Light is the true Touch-ſtone, by which all ſpirits may be tried, whether they be of God, or not; for, as the Apoſtle ſaid, *Whatſoever makes manifeſt,*

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is light, *Epheſians* 5. 13. ſo that without this Touchſtone, none can try ſpirits, becauſe an evil ſpirit may ſpeak good words.

Again, Chriſt is in all things to be the Example of all Believers; *and he lighteth every man that cometh into the World*, *John* 1. 9. ſo every man being enlightened with the light of his Spirit, who is to be our example in all things, it muſt of neceſſity be, that the Light that is in us is this Judge, and the Law and Rule according to which all ought to walk.

Secondly, But then *A. S.* replyes, *That the Light that is in thee tells thee, that thou muſt hear Chriſt, and Chriſt tells thee, that thou muſt hear the Church*, &c.

Anſw. I anſwer, Yea, the Light that is in us teacheth us to hear Chriſt, who hath enlightened us, and alſo to hear his Church, with whom he dwells, and that hears him, and in whom his Spirit ſpeaks; ſo, as I ſaid before, I ſhall not go about to deny the Authority of the True Church; but the uſurped authority of the Church of *Rome* I do deny; uſurp'd, I ſay, becauſe ſhe hath been, and here is, ſufficiently proved not to be the true Church (to whom Chriſt gives power and authority both to bind and to looſe) therefore her authority if uſurp'd, and ſhe is not to be heard, but to be turned away from.

Thirdly, *A. S.* ſaith, *If you object, that the Spiritual judgeth all things; and the Spirituall is judged of no man.* I anſwer, that the godly Spiritual judgeth all things, &c. But I deny that you, or any other Sectaries in the World, is Godly Spiritual, for, as St. *Auguſtine* ſaith, they have not the Holy Ghoſt that are out of the Church.

Reply.

Reply, To which I ſay, that as *A. S.* hath confeſſed, *That the ſpiritual man judgeth all things,* its according to my own belief; but what doth this avail the Church of *Rome,* who as I have proved is not godly ſpiritual; but is ſenſual and deviliſh, and is not the true Church, but the Whore; for although, as he ſaith, The godly ſpiritual is judged of none; yet the Whore is judged of all who are godly ſpiritual; and although *A.S.* denyeth, that the Quakers are godly ſpiritual, yet he is never able to prove his affirmation; for though they have not the holy Ghoſt who are out of the Church; yet it doth not follow, that they have it not who are out of the Church of *Rome,* except ſhe could be proved to be the true Church.

The contrary whereof I have already proved; for the people called Quakers (though they are out of the Church of *Rome*) are led by that Spirit which teacheth them to live ſoberly, righteouſly, and godly in this preſent World, as thouſands of their Neighbours can bear witneſs; therefore the people called Quakers are godly Spiritual.

Again, That Prophet which is of God is godly ſpiritual, *Jer.* 28. 9. and that Prophet which ſpeaketh a thing, and the thing come to paſs, that Prophet is of God; But the people called Quakers have propheſied ſeveral things, as to the late overturn'd Powers of this Nation * (with divers other things) which accordingly came to paſs, (as to their ſorrow they were made to know) therefore they are of God, and godly ſpiritual.

* *Witneſs the Book Intituled, Good Counſel and Advice Rejected.*

Fourthly, *A. S.* again ſaid, If you ſay, *Know ye not your ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates,* 2 *Cor.* 13. 5.

I anſwer, *The true ſence and meaning of this place is this*, &c. So here A. S. is again undertaking that which himſelf ſaith is the Churches work; for ſaith he in his eighth Chapter, the Church is the alone Interpreter of all Scriptures; and yet he himſelf, who is but a particular man, is here undertaking to give an interpretation or meaning, to the foremencioned Scripture, by which it is plain, that he condemns himſelf in the things he is doing?

5. Again Fifthly, he ſaith, *That the Spirit of God ſaith, Hear the Church, but the ſpirit of the Devil contradicts, and ſaith, Hear not the Church, but Chriſt alone; for of Chriſt*, ſaith he, *its written, This is my beloved Son, him hear ye: behold the Devil pleads for Chriſt, of purpoſe to deceive Chriſtians*, &c.

Anſw. To which I anſwer, That I think I need not ſay much to convince all that reads but *A. S.* his own words, that he is either groſly ignorant, or elſe abominably wilful and wicked; for who can believe that the Devil will plead for Chriſt, or perſwade people to hear Chriſt, and diſſwade them from hearing of the Church? certainly, if he would perſwade people to hear the greater, he would not diſſwade them from hearing the leſſer: And how can people poſſibly be deceived, that hears Chriſt and obeys him? I cannot believe that its the ſpirit of the Devil that perſwades people to hear Chriſt, but rather, that its the drawings of the Spirit of the Father, that invites them to come unto the Son, and to hear him, for Chriſt ſaid, *None cometh unto me, except my Father, who hath ſent me draw him*, Joh. 6. 44.

But *A. S.* contrariwiſe (in effect) ſaith, *That the Devil draws people to come unto Chriſt, and to hear him*; By which he hath manifeſtly ſhewed, that he is of a contrary ſpirit unto Chriſt; Therefore *A. S.* is an Antichriſt, and one that puts

puts Light for darkneſs, and darkneſs for light; againſt whom the woe is pronounced, *Iſa.* 5. 20. And although *A. S.* ſo much pleads for the Church (whom I know all will hear, that hears Chriſt) yet upon ſerious conſideration, I find its of purpoſe to deceive Chriſtians, and ſo he hath ſhewed himſelf as bad as the Devil he ſpeaks of, being found doing the ſame work, of which he ſeems to accuſe the Devil; for in his ſixth Chapter I find him (as afore declared) in effect perſwading people, *Not to adhere to the motions of the Spirit of Chriſt, under pretence that they cannot tell whence (from God or the Devil) it comes, or whither to (Heaven or Hell) it goeth*, &c. And as above, he is again perſwading people, *That its a dangerous thing to hear that Spirit that invites them to hear Chriſt*; calling it the Devil, becauſe it doth not invite them to hear the Church of *Rome* alſo. But I never read or heard before, that any ſpirit did invite people to hear Chriſt, but the Spirit of the Father; and his Spirit ſaid, *This is my beloved Son, him hear ye*, Mat. 17. 5. Therefore that Spirit that invites people to hear the Son of God, is not the Devil, but the Spirit of the Father, and ought to be heard and obeyed by all.

Sixtly, Again, *S. A.* affirmeth, that the Spirit of God ſaith, *That Carpenters, Smiths, Maſons, and other Tradeſmen, muſt not meddle with Eccleſiaſtical things, as to Preach, or Teach*, &c. *But*, ſaith he, *the evil ſpirit affirmeth the quite contrary, by perſwading them they may all propheſie one by one. But alas then*, ſaith, A. S. *He deceiveth, for that place is underſtood of the real and True Prophets, of whoſe number all the Devils in Hell cannot prove all Tradeſmen to be.*

Anſw. Here *A. S.* ſeems to oppoſe that, which for my part I know none affirms; for who is there that ſaith all

Tradeſmen have the Spirit of Propheſie? I know none. Yet although all Tradeſmen have it not, it doth not therefore follow that no Tradeſmen have it; neither did I ever read, that the Spirit of God did forbid Tradeſmen to meddle with thoſe things, nor doth that Scripture which *A. S.* quotes confirm any ſuch thing which he affirmes, but rather the contrary: And we do read in the Scriptures of Truth, that Chriſt did call ſome of ſeveral Tradeſmen to Teach the Way of God, and to Preach the everlaſting Goſpel; witneſs St *Peter* a Fiſher-man, St *Paul* a Tent-maker, with divers others that might be mentioned; ſo that though all Tradeſmen have not the Spirit of Propheſie, yet we ſee that ſome had, and they were not forbidden, but commanded to Preach and Teach; and therefore they who have the Teſtimony of Jeſus, which is the Spirit of Propheſie (although they be Tradeſmen) they may Preach and Teach according to the Gift thereof received; for the Apoſtle ſaid, *Every one as he hath received the Gift of the Spirit, ſo let him adminiſter*, 1 Pet. 4. 10.

Seventhly, And ſaith *A. S.* the Apoſtle ſaid, *Women muſt not ſpeak in the Church; but the Devil ſaith they may. For the Scripture averreth*, ſaith he, *That your Sons and Daughters ſhall Propheſie; this Devil deceiveth the Women*-Quakers. *But alas, that Scripture was fulfilled in the Apoſtles, and in the true Propheteſſes in their times, as* Anna, Luke 2. 28. *and now is in ſuch as have the True Spirit of Propheſie, which* Quakers *Wives and Daughters can never prove themſelves to have.*

Anſw. Here *A. S.* hath confeſſed that there was Propheteſſes in the Apoſtles dayes, and that there now is at this day alſo; and the Apoſtle ſpake of Women that were helpers with him in the Goſpel, *Phil.* 4. 3. So then its

its undeniable that Women did ſpeak and Propheſie, and now may; though the Apoſtles did not Permit Buſie-bodies and Tattlers, to be asking Queſtions in the Church, but ſaid they ſhould ask their Husbands at Home.

So the thing diſputable is, whether or no *Quakers* Wives and Daughters have the true Spirit of Propheſie? concerning which I ſay this, The Teſtimony of Jeſus is the Spirit of Propheſie, and many Wives and Daughters of the people called *Quakers*, have received the Teſtimony of Jeſus, and knows the Life of Jeſus manifeſted in them, as by their fruits of Love, Meekneſs, Gentleneſs, Patience, Long-ſuffering, &c. (which are fruits of the Spirit) doth appear unto thoſe who have a knowledg of them; Therefore they have the Spirit of Propheſie.

And further, ſeveral of the Wives and Daughters amongſt the people called *Quakers*, have Propheſied of the deſolation of the great Whore (the Church of *Rome*) and when that comes to paſs, it will be thereby proved, that they have the true Spirit of Propheſie; and then ſhall every Tongue confeſs to it, and in the mean time let none ſpeak evil of the things they know not, leſt they be found fighters againſt God.

Eightly, Again, *A. S.* ſaith, *That the good Spirit ſaith, It is a Religious Act to Swear by God in a Juſt Cauſe; but the Evil-ſpirit contradicts; for its written, ſaith he,* [Sware not at all.] *Behold the Puritaniſm of this impure ſpirit; but alas, he deludeth; for God expreſly commands,* Jer. 4. 2. *Thou ſhalt Swear the Lord liveth in Truth, in Judgment, and in juſtice,* &c.

Anſw. I anſwer, although in the Law and Prophets, people were commanded to Swear in Truth and Righteouſneſs, and to perform their Oaths to the Lord; yet

Chriſt (the new Covnant, whom God promiſed ſhould not be according to the old) ſaith Sware not at all, *Jer.* 31. 31, 32. and though *Moſes* and the Prophets were to be heard, under the miniſtration of the firſt Covenant, yet they ſaid when Chriſt the ſecond Covenant was come, people muſt hear him; for ſaid *Moſes*, *a Prophet ſhall the Lord your God raiſe up unto you like unto me, him ſhall ye hear*, Deut. 18.15. And the Prophet ſaid, that Nation and people that will not ſerve thee, that Nation ſhall periſh, *Iſa.* 60. 12. So that although *Moſes* ſaid thou ſhalt perform thy Oath to the Lord, yet Chriſt that Prophet who is the end of that Law, (and whom *Moſes* ſaid the people muſt hear, or elſe be cut off) he ſaid *Sware not at all*; and although the Prophet ſaid, *thou ſhalt Sware the Lord liveth*, &c. yet Chriſt who is the end of the Prophets (& whom the Prophets ſaid people muſt ſerve, or elſe periſh, ſaith, *Sware not at all*; and although it may be alledged that the Angels ſwore, yet Chriſt the firſt born amongſt many Brethren (to whom all the Angels muſt bow) ſaith, *Sware not at all*, and although it may be further alledged, that God himſelf ſwore, and therefore its lawful for Chriſtians to Sware, yet God himſelf ſaid, concerning Chriſt, *This is my beloved Son, hear ye him*, Mat. 17. 5. And this beloved Son of God, (whom all Chriſtians ought to hear) ſaith, *Sware not at all*. All which being rightly weighed, and conſidered, it plainly appears, that Swearing by any Oath whatſoever, was forbidden by Chriſt Jeſus, who is the Law-giver unto all Chriſtians, and therefore it is not lawful for Chriſtians to Sware at all: And that ſpirit that tollerates Swearing or would ſet it up, as a Religious Act, is an Antichriſt ſpirit, becauſe it is againſt the command of Chriſt.

And although the Apoſtle might, or did call the Lord to witneſs concerning the Truth which he ſpake, yet that doth

doth not prove that the Apoſtle ſwore, as *A. S.* affirmeth that he did, neither do we read that ever any of the Apoſtles did either propagate, or tollerate Swearing, ſince Chriſt forbid it; But contrariwiſe the Apoſtle *James* ſaith, *Above all things my Brethren, Swear not; neither by Heaven, nor by the Earth, neither by any other Oath; but let your yea be yea, and your nay, nay, leſt you fall into condemnation*: So that although *A. S.* would wreſt the words of Chriſt to perſwade people that his intent was they ſhould not Swear but in Truth and in Righteouſneſs, yet the words of Chriſt and the Apoſtle (whom all true Chriſtians are to hear) doth clearly import that their intent was, that people ſhould not Swear at all by any Oath whatſoever: But this Antichriſtian ſpirit which oppoſes the Doctrines and Commands of Chriſt and his Apoſtles, we have had large experience of, and we have oft-times ſeen that it leads people to ſwear, and alſo to forſwear themſelves, both which are an *Abomination* to the Lord, and in the Tranſgreſſion againſt God and the new Covenant.

Ninthly, and *A. S.* ſaith, the Apoſtle, ſaid *ſalute one another, but the Devil ſaith, ſalute not one another, for Chriſt ſaith, he ſending his Diſciples, bid them ſalute no man by the way*, Luke 10. 4. *this Devil follows all* Quakers, *but alas, Chriſt's meaning there was, that none ſhould hinder them by the way*, &c.

Anſw. To which I anſwer here again *A. S.* goes about to make us believe, that the Commands of Chriſt are the Impoſitions of the Devil, or at leſt that the Devil ſtirs up people to keep the Commands of Chriſt; the firſt of which is Blaſphemy in the higheſt degree, and the ſecond is little leſs: for if the Devil would teach people to keep the Commands of Chriſt, then might they ſerve Chriſt and *Belial*: but as Chriſt ſaid, that cannot be. And indeed we do experimentally ſee & find, that the Devil always oppoſeth the keeping of Chriſts Commands: As now in *A. S. Who*

would

would diſwade them from it, under pretence that its the Devil that leads them to it: And as to his ſaying, this Devil follows all Quakers.

I anſwer, Its true; but alas its intentionally to deſtroy them; for it was ſaid to the Serpent in the beginning, that the Seed of the Woman ſhould bruiſe his Head, and he ſhould bruiſe its Heel, *Gen.* 3. 15. And even ſo its now come to paſs, for the Lord Jeſus Chriſt the promiſed Seed, *Gal* 3. 16. being become the Leader of his people, and the Angel of Gods preſent going before them, the Devil, as *A. S.* ſaith, comes after them, and follows them with his fiery darts of perſecution, and Serpent-like is ſnarling at the Heel: But bleſſed be the Lord, he that goes before them, and is in them, is greater and mightier then the Devil that follows them, and he hath been their Preſerver hitherto, and I doubt not, but he will unto the end perſerve all who truſt in him.

And as concerning Chriſts words, there needs no meaning to be given to them, for he meant as he ſpoke, but if they did according to *A. S*'s own concluſion, he is not the Interpreter, but the Church; Therefore (*A. S.* being not the Church, but a particular man) according to his own Argument, his interpretation is not to be heeded. Again he ſaith, *Every man is not the Interpreter*, for ſaith he, *Every man is a Lyar:* And indeed he hath conformed unto us, that himſelf is a Lyar, becauſe he hath belyed the intent of Chriſts words aforeſaid, by giving his meaning to them.

Then ſaith *A. S. Yet theſe deluded Souls think that this their deluding Spirit is of God; and why forſooth, becauſe it reprehends them of ſin,* &c. *and did not* Judas *his ſpirit rebuke him of ſin, and notwithſtanding induce him to deſperation, and to hang himſelf.*

Anſw. Here *A. S.* is again putting Light for darkneſs, or calling the Spirit of Truth a deluding Spirit; for

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is not that the Spirit of Truth that reproves the World of ſin, *John* 16. 7, 8. Did not Chriſt ſay, that he would ſend the Comforter, that ſhould reprove the World of ſin, and we never read of any other Spirit that did reprove ſin, but the Spirit of Truth, which *A. S.* (blaſphemouſly) calls a deluding Spirit; neither did I ever read, that a deluding Spirit was the Comforter, which that Spirit that reproves for ſin is, as Chriſt ſaid. And again, is it not clear that *A. S.* puts Light for darkneſs, in calling that a deluding Spirit, which reproves ſin; for the Apoſtle ſaid, that whatſoever things are reproved, are made manifeſt by the Light, for whatſoever makes manifeſt is Light, *Eph.* 5. 13. and the deluding ſpirit is darkneſs it ſelf; ſo that hereby it manifeſtly appears, that *A. S.* cannot diſcern betwixt Light and darkneſs, ſo is a miſerable Blind-Guide indeed. And though the Spirit of Truth did rebuke *Judas* for his treachery, doth it therefore follow that it was the ſame that led him to hang himſelf; no, this is great Ignorance in *A. S.* to affirm; for he might as well have ſaid, That the ſame Spirit that led him to betray his Maſter, did afterwards rebuke him for it; but then his Ignorance would have ſomewhat more plainly appeared: But it was indeed the ſame ſpirit which led *Judas* into that preſumptuous act, as to betray his Maſter, that afterwards led him to deſperation, and to hang himſelf; and that Spirit which let him ſee his wickedneſs which he had done, and rebuked him for it, was Light; *For whatſoever makes manifeſt is Light*, Eph. 5. 13.

Eleventhly, then laſtly he ſaith, *Thus far have we digreſſed for the Converſion of* Quakers, &c

Anſw. To which I ſay, that if he hath no better way to convert *Quakers*, nor no better Arguments to produce in order to their Converſion, then what he hath made uſe of

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in his pretended reconſiler of Religions, he were better be ſilent and ſave his Labour, for I cannot believe that a thouſand ſuch Books will ever convert (or rather divert) one *Quaker*, nay, nor convince them neither, except it be of his own groſs Ignorance or wilful wickedneſs, of which there is enough appears, as before manifeſted.

Thus having briefly anſwered the moſt remarkable Arguments produced by *A. S.* to prove the Church of *Rome*, the true Church, and alſo the ſeveral particulars, by which he endeavoured to render the people called *Quakers*, as a people led by a deluding Spirit: I find the reſt of his Book conſiſts of divers Arguments, in which he controverts with Sectaries, and their Bibles, and Miniſters, *&c.* whoſe cauſe (as aforeſaid) I am not ingaged in, therefore it doth not concern me to anſwer his Charges againſt them, but ſhall leave them to anſwer for themſelves.

Although there are indeed many things contained in the remaining part of his Book, from which I might lay open much of the deceit and Ignorance of *A. S.* and the Abominations of the Church of *Rome*; But the generality of people being alreadly ſo fully ſatisfied concerning her: and the confuſion and ignorance of *A. S.* alſo being herein ſo fully manifeſted already; I look upon it as ſuperfluous at preſent to inlarge on this account; and indeed if never a word had been ſaid, the very fruits brought forth by the Church of *Rome* in the view of all Nations, are enough to foreware them of adhering to her, for can a man touch Pitch and not be defiled.

A hint towards the diſcovery of the true Church.

But for all that hath been ſaid, It may be ſome will ſay, that grand Queſtion propounded by *A. S.* in the ſecond Chapter of his Book, Remains yet unanſwered; (*viz*) *Which is the true Church*, &c.

First,

First, to which I anſwer; that is the true Church, (and no other (whoſe fruits make manifeſt that they are govern'd by the inviſible head Chriſt, and that continue in the Doctrine of Chriſt and his Apoſtles, and that are found in the ſame order, or diſcipline in their Aſſemblies, that the true Church was in the primitive times; and that have the ſame way of ordaining Miniſters, that the true Church had; and that lives ſoberly, righteouſly, and godly, in this preſent World, as the true Church did; But the people called *Quakers* are ſuch as hereafter I ſhall prove; Therefore the people called *Quakers* are the true Church.

Secondly, It is manifeſt by the fruits of the people call'd *Quakers*, that they are governed by the inviſible Head Chriſt; for Chriſt commands his Followers, not to ſwear at all, which command the aforeſaid people obſerve and keep, as this Nation of *England* full well knows.

Again, Chriſt came not to deſtroy mens lives, but to ſave them; and commanded his Followers to love their Enemies; And it is manifeſt that the people called *Quakers* have the mind of Chriſt becauſe they ſeek not the deſtruction of any, but the preſervation and good of all, and that they love even their Enemies, who hate, and perſecute them; becauſe they are ready to aſſiſt, or be helpfull to them upon all occaſions, or opportunities, in any thing that may tend to their preſent and future well-being; therefore, they are governed by the inviſible Head Chriſt: Again, Chriſt commanded ſaying, *whatſoever ye would that men ſhould do unto you, even ſo do ye unto them*, Mat. 7.12. which command the aforeſaid people obſerve and keep, as thouſands can bear witneſs for them; Therefore they are governed by the inviſible Head Chriſt, and are the True Church.

Thirdly, Again the people called *Quakers* continue in the Doctrine of Chriſt and his Apoſtles; for Chriſt preacht

the Doctrine of Perfection, ſaying, *Be ye perfect, as your heavenly Father is perfect*, Math. 5. 48. And the Apoſtle preacht the ſame Doctrine: *Heb.* 6. 1. and Laboured to preſent every man perfect in Chriſt, *Col.* 1. 28. having received gifts for that very work, *Epheſ.* 4. 11. 12. And the people called *Quakers* do preach the ſame Doctrine of Perfection, and Labour in the Power and Spirit of the Lord, to preſent people perfect in Chriſt, as the Apoſtles did, as thouſands can bear Teſtimony; by which it ſufficiently appears, that they continue in the Doctrine of Chriſt, and his Apoſtles; and therefore they are the true Church.

But this Chriſtian Doctrine is oppoſed by all the Antichriſtian Miniſters thoughout the whole *Chriſtendom*, or by all *Babylons* Merchants in every part of her Teritories, who ignorantly produce many *good words* to oppoſe this *Doctrine*.

1. As Firſt, they urge *Solomons* words (*viz*) *There is not a juſt man upon the Earth that doth good, and ſinneth not*; Therefore ſay they, people cannot be perfect; But alas, they do not diſcern the ſigns of the times, neither do they conſider the time and ſeaſon when theſe words were ſpoken; for at that time all were gone out of the Way, and there was none that did good, *Pſa.* 14. 3. and they had forſaken the Lord, and knew not ſo much of him, as the Oxe did of his Owner, *Iſa.* 1. 3. and were in the tranſgreſſion of Gods Covenant which he made with their Fathers, *Jer.* 31. 32. ſo that although there were none without ſin at that time; yet it doth not follow the people can never be free from ſin, no more then their being then ignorant of God, doth argue, that people ſhould never come to the knowledg of him; the contrary of both which may be eaſily proved by plain Scripture; for at that time when *Iſrael* were ſtrangers unto God, and were all gone out of the way, and none amongſt them did good, &c. even then did God promiſe that the day ſhould come in which

which he would make a new Covenant with the houſe of *Judah*, and with the houſe of *Iſrael*, (who were in the tranſgreſſion, of the firſt Covenant *Jer.* 31. 31.) and that he would finiſh tranſgreſſion, and make an end of ſin, *Dan.* 24. who had hid his face from them (and by which they were made Strangers to him, *Iſa.* 59. 2.) and that he would remember their Iniquities no more, and that they *ſhould all know him from the leaſt, to the greateſt*, *Jer.* 31. 34. by which it is evident, that (although in the Prophets days, they were all in tranſgreſſion, and had not the Knowledge of God) the purpoſe of God was to bring them into a better ſtate, which the true *Church* in the Apoſtles dayes were Witneſſes of, (for the Apoſtles ſaid, *Heb.* 11. 46. God having provided ſome better thing for us, that they without us could not be made perfect,) and although ſome of them had been Idolators, and had lived in the pollutions of the World, yet they were waſhed and clenſed, yea, and juſtified in the Name of the Lord Jeſus, and by the Spirit of our God, 1 *Cor.* 6. 10, 11. and ſo though they were ſometimes ignorant of God, yet God cauſed the Light to ſhine out of darkneſs in their hearts, to give them the Light of the Knowledge of Gods Glory in the face of Chriſt, who dwelt in them, 2 *Cor.* 4. 6. *Gal.* 2. 20. ſo that both ſin and ignorance, was done away in them though the power and coming of the Lord Jeſus, and ſo they did not always remain in their ſin, but were freed from them, as the Apoſtle teſtified, *Rom.* 18. & 1. 2.

Secondly, But then Antichriſt's Miniſters ſaith, That if they were free from ſin, why did the Apoſtle ſay; That if we ſay we have no ſin, we deceive our ſelves and the Truth is not in us, 1 *John.* 1. 8.

I Anſwer he did not ſay ſo becauſe people could not be made free from ſin, but he ſaid ſo that they might not ſin, 1 *John.* 2. 1. and conſider who they were that he then

wrote to; for he ſometimes wrote to Children, and ſomtimes to Young-men, and ſometimes to Fathers in the truth, 1 *Joh.* 2. 13. But when he ſpake thoſe words (*viz.*) *If we ſay we have no ſin,* &c. he then ſpake to Children; for ſaid he, *my little Children, theſe things I write unto you, that you ſin not,* 1 *John* 2. 1. Now if they had been already perfect, or fully fully freed from ſin, then had they attained to the mans ſtate, which the Apoſtle laboured to bring them to, *Col.* 1. 28. But they having not attained to that ſtate, he would not have them to deceive themſelves, (nor to think more highly of themſelves then they ought to think, *Rom.* 12. 3.) which Children in underſtanding are ſubject to do, but with theſe little Children the Apoſtle *Travelled in birth, that Chriſt might be formed in them, Gal.* 4. 19. (who is *the one offering that perfects for ever, all them that are ſanctified, Heb.* 10. 14.) and he laboured to build them up in the holy Faith which gives Victory through Chriſt, that ſo they might be borne up to a mans ſtate, for ſaid He, he that is born of God doth not ſin, John 3. 9.

Thirdly, But then, it may be ſome will object, that the Apoſtle ſpake not only of Children, but of himſelf alſo, ſaying, If we ſay, &c.

To which I Anſwer, that although the Apoſtle numbred himſelf with them, yet that doth not argue, that he was in their ſtate, or that he was not ſet free from ſin, no more then *James* his numbring himſelf amongſt the ſcattered Jews, (ſaying, *with the ſame mouth curſe we men &c.* Jam. 1. 9) doth argue that he was one of them that did curſe men, for its evident that the Apoſtle became as weak, to them that were weak, and to the ſtrong, as ſtrong, and to them that were under the Law, as under the Law, and to them that were without the Law, as without the Law, though not without Law to God, and *became all things unto all, that he thereby*

thereby might gain ſome; 1 *Cor.* 9. 20, 21, 22. ſo although he did condeſcend to them that were weak, as Children or Babes in Chriſt, as to number himſelf amongſt them, for the gaining of them to a farther ſtate, yet that doth not at all argue, that he was, as they were, for the Apoſtle *Paul* himſelf ſaid, *that he was ſet free from the Law of ſin and death*, Rom. 8. 2. all which being rightly weighed, it manifeſtly appears, that perfection or freedom from ſin, is attainable according to the Doctrine of Chriſt and his Apoſtles, which by the people called *Quakers* is preached and continued in, as before aſſerted, therefore they are the true Church.

4. Again, The Order and Diſcipline of the true Church in the Apoſtles time, was, That the Prophets might ſpeak two or three, and the reſt might judge; and if any thing was revealed to another that ſate by, he might ſpeak, and the firſt was to hold his peace, 1 *Cor.* 14. 29, 30. and the ſame order the people called *Quakers* have in their Aſſemblies, as is known to thouſands, by which it appears that they are the true Church.

5. Again, The Miniſters of Chriſt in the true Church in the primitive times (who turned people from darkneſs to light, and from Satans power, to the Power of God, *Cal.* 1. 1.) were Ordained and made Miniſters, not of man, nor by man, nor of the letter, but of the Spirit, by the revelation of Jeſus Chriſt, 2 *Cor.* 3. 6. and ſo are the Miniſters amongſt the people called *Quakers*, made Miniſters of the Spirit, by the revelation of Jeſus Chriſt, as the effects of their miniſtry doth teſtifie; for many are turned from darkneſs to light, and from iniquity to righteouſneſs, and the ſpirits in Priſon is by them miniſtred unto, and the dead are raiſed unto life, and the Captives are ſet at Liberty, as thouſands can and muſt bear witneſs; Therefore the people called *Quakers* are the true Church.

Sixthly

Sixthly, The true Church in the primitive times, was taught by the Grace of God, *that denying ungodlineſs, and worldly luſts, they ſhould live ſoberly and righteouſly, and godly in this preſent World,* Tit. 2. 11, 12. and the people called *Quakers,* being taught by the ſame ſpirit of Grace, do deny ungodlineſs, and wordly luſts (as many in this Nation well knows) and doth live ſoberly, righteouſly, and godly in this preſent world, as thouſands can teſtifie; Therefore the people called *Quakers* are the true Church.

Thus I might produce many more Arguments to prove the aforeſaid people to be the Church of true Chriſtians, but much of this kind hath been by ſeveral of them already written; wherefore, I ſhall not inlarge at preſent; but for any that ſhall deſire any farther ſatisfaction, let them come to the Aſſemblies of the aforeſaid people, and hear their Doctrines, and behold their Diſcipline, &c. and, as the Apoſtle ſaid, *Try all things, and hold faſt that which is good,* 1 Theſſ. 5. 21.

These following Lines are sent to all Sectaries (in *Christendom*, who have been killing and destroying one another about Faith and Worship) but especially to the Church of ROME.

O Babylon *the Great, who long hast reign'd a Painted Whore:*
And hast Bewitch't the Nations with thy Inchanting Power.
Into Remembrance thou art come of God the Mighty Lord,
Who'll do to thee as thou hast done: the Saints with one accord
Have bent their Bowes against thee; strong and mighty men they are:
They will not spare nor pitty thee, in this day o'th Lambs War;
For it's the day of veng'ance great, of our Almighty God,
He'll do to thee as thou hast done, thou can't escape his Rod.
The holy Prophets in their day, foretold these things of thee,
Which to our consolation, we hope to live and see;
For Jeremiah *he foresaw, thy desolation great,*
And said an Army great should come, that should give thee defeat;
Out of the North the Prophet said, they should come against thee,
(Jer. 50. 9.
(Even as it now is come to pass) before whom thou must flee.
The seven heads, or mountains great, on which thou long hast sate,
Must now be turned upside down, and made to reele and quake;
For now the Lion he doth roar, and utter forth his voice,
At which the mountains great must move, and fly away at's noise,
(Isa. 42. 14, 15.

Yea,

Yea, vacant, waſte, and deſolate, thoſe mountains muſt be laid.
And be no more inhabited, for ſo it hath been ſaid;
Thy Merchants many have enricht themſelves, and made them great.
And Rul'd with Force and Cruelty, Falſe-prophet like indeed.
Wherefore Lament and Howl they muſt, and mourn both great and ſmall,
And cry, alas, alas, for now is come thy ſudden fall:
For th' day is dawn'd which John *foreſaw (and Propheſy'd of thee)*
In which he ſaid, and teſtify'd, thy total fall ſhould be.
Though thou haſt ſitten in thy pride, like as a ſtately Queen,
And ſaid within thy heart and mind, Thine end ſhould not be ſeen;
Though thou haſt drunk the blood of Saints, and glorify'd thy ſelf,
And ſaid, Thou ſhouldſt no ſorrow ſee, nor ever looſe thy Wealth,
Yet woe and ſorrow, great and ſore, will ſwiftly thee ſurpriſe,
And all thy expectations, will fail before thine eyes.
When Death and Famine comes on thee, with mourning great and ſore,
This will predict thine end to thee, who never ſhalt riſe more;
And truly thy diviſions great, predicts thy ſudden fall,
The more, becauſe thou haſt refus'd to hear the heavenly call;
For in thy Streets the voice hath cry'd, Repent and fear the Lord,
And turn from your Idolatries, ſerve God with one accord;
But like the Adder thou haſt been, that's deaf and will not hear,
The Charmer, who hath charmed long, ſo thou haſt ſtop't thine ear:
Why doſt not minde the Words of Chriſt, who ſpake and ſaid himſelf,
The Kingdom cannot ſtand that is divided 'gainſt it ſelf?
And is not thy diviſions great, Oh Babylon *thou Whore!*
Which doth foretel thy total end, and thou ſhalt be no more.

The

The cauſe which doth provoke the Lord, to pour his Judgments great
On thee, is thy deceit and Pride, and Murders which are great,
And alſo thy Idolatries, and Whoredoms which are many,
This doth provoke the Lord to Wrath, and's anger will not tarry:
Wherefore look for it, and expect that it will ſurely come,
For God hath ſaid it, and it muſt accordingly be done.

Written in *Bridewel*, near *Lancſton* in *Cornwall*, the 11*th* Moneth. 1664. J. C.

Here follows the Papiſts 14th Chapter concerning the Proteſtants, or Sectarian Miniſters, publiſhed for them to Anſwer.

That the Proteſtant, or Sectarian Miniſter or Preachers, are not True Preachers, or ſent by God.

1. ALl that have no true Miſſion, are not true Preachers; *How ſhall they Preach unleſs they are ſent?* Rom. 10. 15. But Proteſtant, or Sectarian Miniſters and Preachers have no true Miſſion: For all their Miſſion, from the beginning of their Reformation, was either the Inſpiration of a Spirit they knew not what, or the Commiſſion of a Child, *Edward* the Sixth, whom they called Supreme Head of the Church, and from whoſe Kingly power, all Juriſdiction, as well Eccleſiaſtical as Secular, they affirm did flow. See *Fox tom.* 2. *Anno*, 1546. in *Edw.* the 6th, or the Letters Patents of a Woman, Queen *Eliz.* to whom alſo they were pleaſed to attribute the like Superiority and Power. See. *Stat. Anno primo Eliz. Cap.* 1. or the Iliſit and invallid

Ordination or Miſſion of or by one *Story*, an Apoſtate Monk, who Ordained their firſt Biſhops at the Nags-Head in *Cheapſide*, in Queen *Elizabeth's* time: See *Chriſtophorus de Sacro Boſco*, or at length the Approbation of Tryers, Inſtituted by his late Highneſs (forſooth) and Confirmed by Act of Parliament (if they have any better let them prove it, in the mean time let them know, we value not a ſtraw *Maſon's* Old New Records produced in the year 1613. which was the matter of fifty years after the thing now mention'd was Sacrilegiouſly and invalidly done, and moſt diſgracefully and ſhamefully cryed down) But thoſe could not give them any ſpiritual Authority, Power, or Right to Preach, for according to that received Maxime of the Law, No man can give more right, then he himſelf hath, *Cook. Lib.* 4. Therefore, *&c.*

2. Moreover, a Biſhop is to be ordained by two or three Biſhops, *Conſil. Apoſtil. Can.* 1. And a Prieſt, and likewiſe a Deacon, and the reſt of the Clergy, by a Biſhop, *ibidem Can.* 2. *Con. Triden. Seſs.* 23. *Can.* 7. But this Apoſtolical and needful manner of Ordination, or Miſſion, they never yet had; for they rejected it quite, and brought in an Heretical faſhion in its ſtead, in *Edward* the Sixth's time; neither if they were willing, could they have, for, as I ſaid before, their Biſhops from the beginning of their Reformation, had no other Ordination, Conſecration, or Miſſion, then the Commiſſion of the King or Queen; not yet that, but during the King or Queens pleaſure: For the ſacrilegious, Illicit, or Invalid Ordination of or by *Story* (which was the firſt pretended holy Miſſion of Proteſtants in *England*, and from whence they hitherto derive their Orders) it was not worth a Straw, witneſs the aforementioned Canons of the Apoſtolick Council, &c. and conſequently, their pretended holy Orders thence derived, are not worth a Pins-head; no more is the Approbation of Tryers; Therefore they are not

true

true Preachers. What are they then, forſooth? Intruders, Thieves and Robbers, Hypocrites, Ravenous Wolves, and Murtherers, Sons of Belial, Falſe Prophets, and Prieſts of *Baal.* Which is their Hereſie? Rebellion, and Stubbornneſs againſt the Church; for Rebellion (as they themſelves, even in their neweſt Bible confeſs) is as the ſin of Witchcraft, and Stubbornneſs, is as Iniquity and Idolatry, 1 *Samuel* (as they call it) the 15. and 23.

3. Now if the Proteſtant or Sectarian Preachers and Teachers be ſuch, what muſt the Proteſtants and Sectarians themſelves be? If the Light that is in them be darkneſs, how great ſhall the darkneſs its ſelf be? If the Blind lead the Blind, ſhall they not both fall into the Ditch? Sure enough they ſhall, even into the Ditch of everlaſting Burning, Brimſtone and Fire, where ſhall be Howling, and Crying, and Weeping, and Lamenting, and gnaſhing of Teeth forever, unleſs they be converted and do Penance, and live in the Church, in which muſt alwayes be true Preachers and Teachers, for the Conſummation of Saints, to the *work of the Miniſtry, and edification of the Body of Chriſt,* Epheſ. 4. ver. 5, and 11. But in the Proteſtant, or Sectarian Church, are not ſuch, as now proved, therefore the Proteſtant Sectarian Church is not the true Church of true Believers: *How ſhall they believe in him whom* (not *of whom*, as their Bible ſaith of purpoſe to excuſe themſelves. See above) *they have not heard, or how ſhall they hear without a Preacher, or how ſhall they Preach, unleſs they are ſent?*

4. Note this well, gentle Reader, and conſider ſeriouſly with your ſelf, how deplorable a thing it is to ſee ſuch Hypocritical Intruders to ſtand in a Pulpit or Tub, with ſuch a brazenfac'd Book, as is their unjuſt, corrupt, and perverſe Bible in their hand, lulling the Poor Ignorant people to the ſleep of death, with theſe words, *Thus ſaith the Lord*, when

the Lord ſaith no ſuch thing. Are not theſe they of whom the Lord himſelf ſaith, *Jer.* 14. 14. They propheſie falſly in my Name, I ſent them not, and I did not bid them, neither did I ſpeak unto them; *a lying viſion, and divination, and fraudulence, and ſedition of their own hearts they propheſie unto you.* See more *Dent.* 13. 5. *Item* 18. 20. &c. And when they have done with their, *Thus ſaith the Lord,* and can ſay no more, then they rowſe up their ſlumbering ſpirits by ſinging unto them one of *Tho. Sternholds, Jack Hopkins,* or *Rob. Wiſdoms* Pſalms; ſuppoſe, *From Turk and Pope,* &c. which Sacrilegious Pſalm, or Diabolical Song, paſſeth with theſe Deluders, and their deluded Auditors and Choriſts, for holy Scripture, and the Word of God, as well as *Dixit Dominus, Domino meo,* &c. Oh times, Oh manner, Oh God amend them, *Amen.* See *Eraſtus ſenior* and *jun.* who copiouſly prove this Subject.

A. S.

The

The Laſt Teſtimony

OF

That Faithful Servant of the Lord, and Miniſter of Jeſus Chriſt,

RICHARD FARNSWORTH.

Whereunto is prefixed a brief Teſtimony concerning his *Life*, *Death*, and *Travels*, *&c.*

To which is added a few words of Exhortation unto thoſe that believe in the Light of the Lamb.

Publiſhed for the Conſolation of the Houſhold of Faith; and for the ſtopping of that Mouth which is open'd in Blaſphemy againſt God, his Tabernacle, and them that dwell in Heaven.

FOraſmuch as it hath pleaſed God Almighty (after the long Night of woful groſs Darkneſs, Apoſtacy and Ignorance, which hath been over the Nations, amongſt thoſe who have had a Profeſſion of Chriſtianity) again to make known and manifeſt, the true, new, and living way which leads unto Life Eternal, even by and through the Revelation and Operation of his Eternal Power, and Word of Life, in the hearts of a Remnant, whom

whom (in this our day) he firſt reached unto and viſited, and raiſed up to be Witneſſes thereof; that by them it might be born Teſtimony unto, amongſt thoſe who were ſtrangers to it, and that thirſted after it, that ſo thereby they alſo might receive the manifeſtation and knowledge thereof, for want of which many periſh, and are ſtrangers to the way of Life; having only (at beſt) a Form of godlyneſs without the Power: In which dead Forms, or outſide empty Profeſſions, ſome are at eaſe and reſt, as though they were in the true Heaven that ſhould never paſs away, and ſome are at reſt and at eaſe without any profeſſion, living in all uncleanneſs, unrighteouſneſs, and abomination; and ſome cannot find reſt in either. The faithful and true Witneſs of God being awakened in their Hearts and Conſciences, which takes the falſe peace from them, and lets them ſee the emptineſs of all outſide profeſſions, which are without Life and Power, and alſo the Abominations, and vanities of the World, and makes ſin exceeding ſinful to them: And by this true and faithful Witneſs are deſires, and breathings, and pantings begotten in their hearts after the Knowledge of God and Chriſt, after fellowſhip and acquaintance with the Father and the Son; which deſire cannot be ſatisfied without the Knowledge and enjoyment of the Preſence of the Lord, and of the Light of his Countenance. And for this cauſe many run to and fro, and wander like Sheep gone aſtray from the true Shepherds Fold, and are wearying themſelves upon the barren Mountains, in vain looking thereunto for Salvation, and ſeeking the Living amongſt the Dead, and ſo ſpend their labour for that which doth not ſatisfie. And in theſe ſeveral ſtates and conditions aforeſaid, the whole Chriſtian World lieth, who are not turned to the Light and Spirit of Jeſus in themſelves, and true reſt and ſalvation

cannot

cannot be found by them, until they return to the Light and Power of the Spirit of God in their own hearts, which is that whereby a diſlike of ſin is begotten in them, and alſo deſires after Life and Salvation; and Freedom from ſin is thereby begotten; and that is it alone which can anſwer every deſire, which is begotten by its ſelf. Well,

But when it pleaſed the Lord to reveal the Son of his Love, and to make known his eternal Power (in theſe latter dayes) for the rending of the Vail of Darkneſs that had long been over the heart, by which he cauſed the Light to ſhine out of Darkneſs, which gives the Knowledge of his own Glory; he did not then give the knowledge and manifeſtation thereof unto all People, but he choſe certain Witneſſes, whom he raiſed up to declare of the manifeſtation of this Power, and to preach the Word of Life nigh, in the Heart and in Mouth; and he furniſhed them with Armour of Righteouſneſs, and with all ſpiritual Weapons; which were mighty through him, to break down the ſtrong holds of Iniquity, and the ſpiritual wickedneſſes that were in the high places; and impowred them as Inſtruments in his hand to turn many from Darkneſs to the Light, that the Salvation of God they might come to ſee; and the Work of God greatly proſpered in their hands; and multitudes were brought to the acknowledgment of the Truth, to the ſaving of their Souls: and though they met with great oppoſition, and perſecutions, by the Emiſſaries of Sathan, even in all Quarters where they came; yet that was not prevalent to hinder the proſperity of that Work whereunto they were called of God; but it ſtill proſpered, and doth ſtill proſper, to the ſpreading of the unchangeable Truth abroad, even as is ſeen at this day.

And

And of this number whom God Almighty at the firſt raiſed up by his Power for this Work aforeſaid, the late deceaſed *Richard Farnſworth* was one, concerning whom the chief occaſion of this my preſent writing is; that ſo a Teſtimony concerning him, and of what the Lord did by, and through him, may remain upon Record for Generations to come; and that this preſent Generation of the Juſt, may ſee and hear his laſt Teſtimony, which proceeded from his own mouth a little before his departure out of the body; and I doubt not, but thereby the Conſolation and ſpiritual Comfort of the Houſhold of Faith will be added unto.

And, for theſe Cauſes, I could not well reſt ſatisfied in my ſpirit without taking in hand to publiſh theſe things; though I well know that there are many living Witneſſes that knew the Life, Labours, and Travels of the ſaid *R. F.* who are the Seal of his Miniſtry: And alſo the many Writings of his own, which remain upon Record, will ſpeak forth to thoſe, who are of a true ſpiritual underſtanding, what he was; yet notwithſtanding all theſe things were in my mind, and divers other Conſiderations, which occaſioned me to defer the publication hereof ſo long as till now; yet being I could not be ſo clear in my duty towards God and my Brother, in neglecting to give forth this my Teſtimony concerning him, and in ſuffering ſo precious a Teſtimony, as his laſt was, wholly to be put in oblivion, I have with freeneſs and cheerfulneſs of heart undertaken it.

And when it pleaſed God to manifeſt his Eternal Power in the heart of the aforeſaid *R. F.* it is well known unto many how effectually it wrought in him; inſomuch, that although he was (before) a man of great abilities, and parts, and knowledge, accounted of among men, even excelling many of his equals; yet he was content and willing

willing, in obedience to the Power of God, to become a Fool to the World, and to be ſtript and emptied of his own wiſdom and knowledge, (which ſtood in the ſtate faln from God and his Power) and to ſuffer the loſs of all worldly reputation and favour, and the pleaſures and delights thereof, that he might win Chriſt Jeſus, and be found his Servant, clothed with the Righteouſneſs of Faith, preferring the ſimplicity that is in Chriſt, beyond all worldly wiſdom and honour whatſoever; and his Sufferings for the ſake of Chriſt, beyond all worldly reputation; and ſo great was the change that was wrought it him, that he became a wonder amongſt many, and the Word of God and his Power was great and mighty in him, and through him; in which he was ſent forth by the Lord (who had manifeſted himſelf unto him) to preach the Everlaſting Goſpel to the Poor, and to declare of that great Power of God, of which he was made a Witneſs, and of the Effects of its operation; and ſo powerfull was his Meſſage and Teſtimony, that many were begotten into a firm belief thereof, and believing the Report, were turned from Darkneſs to the Light of Jeſus, with which they were enlightned, and from Sathans power unto the Power of God, which wrought mightily in their hearts, to the changing of their minds and affections from things that are below, towards things that are above all that is fading and corruptible, and to the bringing of Life and Immortality to light in them: And although they were attended with many foul temptations, becauſe of their obedience to the Truth and Light of the Spirit of Grace, and brought in many diſtreſſes in their paſſage from Death unto Life, yet was he ſo experienced in the Depths and Subtilties of Sathan, and alſo in the Dealings and Goodneſs of God in ſuch conditions and eſtates, that he had obtained the

tongue of the Learned, and could (as oft times he did) ſpeak words in Seaſon, to the ſtrengthning of the weak, and refreſhing of the weary; and to the reviving of that which was near ready to faint: So that he was in the Lords Hand, even as a Father to the fatherleſs, and as eyes to the Blind, and feet to the lame; and the eye that truly ſaw him, bleſſed him; and the ear that heard him, gave witneſs unto him: for through the Power of God which enabled him, he delivered the Poor and the needy, and built up many (that believed) in their moſt precious Faith, and confirmed them therein: And went about from place to place, through the Land of his Nativity, turning many from Darkneſs to Light, and confirming the Churches, and doing good: And his Service was very great for the Lord in his day; for he was ſo furniſhed with Heavenly Wiſdom and Underſtanding through the Grace of God; and alſo ſo ſeaſoned thereby, that his Patience, Meekneſs, and Humility exceeded many: And although God had ſo endued him with Heavenly Vertues and Abilities exceeding many, yet was he not pufft up therewith, neither ſought to exerciſe Lordſhip over thoſe that were weaker and younger then himſelf, but gave place unto any that had the leaſt Gift of God to exerciſe; ſo that through the Spirit of Meekneſs and Humility, with which he was adorned, he was exceeding lovely and beautiful, and the hearts and ſouls of many were affected therewith, who in ſimplicity thirſted after Righteouſneſs, and ſuch waited for him, as for the Rain, upon whom his Doctrine ſo dropped: Yet nevertheleſs he was terrible to the Worker of Iniquity; and the Sword of his Mouth was very ſharp, for the Word of God was therein; and when he had to do with any who oppoſed the Truth and Way of Life and Salvation, which we profeſs and walk in (as oft-

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times he had) his Weapon was very ſharp to them, and they were not able to reſiſt the Wiſdom of the Spirit by which he ſpoke; for thereby he confounded their wiſdom, and broke their Weapons in pieces; ſo that they were oft ready to Blaſpheme God, becauſe of the plague that it was to them; and a Conqueror he was over the Beaſt and falſe Prophet, againſt whom he made War in Righteouſneſs, in and though the Power of the Lamb, in whoſe Spirit he finiſhed his Teſtimony and Courſe in the Faith.

And as the Enemies of the Truth of God were many, and in divers ſhapes, that this valiant Souldiers of the Lamb had to encounter withal, ſo he was alwayes furniſhed with Armor and Weapons, fit for the Work and Service in which he was exerciſed, by which he was enabled to encounter with, and Conquer all: But at laſt, that his Armor and Weapons might be proved to be ſufficient to encounter with the Enemy of Truth, in all kind of Appearances and Transformations, it was his lot with me, and divers others of the Servants of the Lord, to be engaged againſt the Enemy of Truth, who had transformed himſelf into the likeneſs of an Angel of Light, and under a ſeeming pretence of appearing on the behalf of God and his Cauſe, &c. and againſt Formality and Traditions, begun ſtrongly to oppoſe the Truth of God, and the Miniſtry thereof in and through his Servants and Meſſengers (who have approved themſelves as the Miniſters of God, and as his Embaſſadors) and to cry againſt our Aſſemblies and manner of Worſhip, and our Exerciſe therein, (as only Formal;) in which we have always found the glorious Preſence, Power and Majeſty of the Lord amongſt us, refreſhing, comforting and ſtrengthening of us, even according as our Hearts & Souls, can or could deſire; ſo that we were engaged to juſtifie the Lord, in oppoſition to that gainſaying ſpirit of deluſion, by which many

were beguiled & led away after Satan, to their hurt: And in our Teſtimony for the Lord, and againſt that ſelf-ſeparating gainſaying Spirit, the Power of the Lord did greatly accompany and aſſiſt us, and was as greatly with us, as in any ſervice that he had called us unto; *The ſincere and upright in heart (who have kept their firſt Love, and their firſt Faith) are Witneſſes of it*; and how in Love we laboured for the reſtoration of thoſe who were beguiled through the craft of the Enemy; and for the preſervation of thoſe who hitherto have eſcaped his Snare, that is well known to many witneſſes. But if none were ſenſible of it, the Lord he knows, and is Witneſs, that in ſincerity of heart (in the Name of the Lord) towards God and his People we were exerciſed; and in our Labour and Travel for them, the Bleſſings of the Lord and his Peace, and the comfort of his Spirit, did poſſeſs and fill our hearts beyond the underſtanding of the World, although many, towards whom we were ſo in love exerciſed, could not believe, but ſome withſtood our Teſtimony, and kicked againſt it in their hearts, and reſiſted the Counſel of God againſt themſelves, to the grief and ſorrow of our hearts.

Therefore it pleaſed the Lord, in Love, Mercy and good Will to his Servant, my *dear Brother R. F.* that his Travels, Burdens, and grievous Sufferings might be put to an end; and that our teſtimony for the Lord might be ſealed with the Life of his Servant againſt that Antichriſtian intruding Spirit of Oppoſition, which laboured to intrude its ſelf into the Church, to ſit as Ruler and Judge there, I ſay, for theſe cauſes, *and for none contrary hereunto*, it pleaſed God to viſit my *dear Brother R. F.* and to take him out of the Body; at which, I perceive, ſome who are ignorant of what the Lord intended thereby have rejoyced: But let ſuch know, that they have made a wrong applica-

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tion of the dealing of the Lord therein; by which they have hardned themſelves, inſtead of being humbled through that which was ordered of God for their humiliation and good; and if poſſible that ſuch may yet ſee, and turn to the flock of the Companions of Chriſt: And alſo that the flocks who are (and have remained) in the true Fold may be refreſhed thereby, I ſhall here inſert the *Laſt Teſtimony* of the aforeſaid *R. F.* which was given by him, a very ſhort ſpace before his departure out of the Body, in the preſence of ſeveral good Friends at which time in the Name, Strength, and Power of God, he was moved to ſit up in his Bed, and ſpake (concerning the Love of God, and concerning our Teſtimony againſt the aforeſaid Antichriſtian, intruding, factious ſpirit) with as much ſtrength, Power and freeneſs of ſpirit, as at any time he had done in the time of his outward health. Whoſe words were as followeth.

Friends, God hath been mightily with me, and hath ſtood by me at this time, and his Power and preſence hath accompanied me all along, though ſome think that I am under a Cloud for ſomething; but God hath appeared for the owning of our Teſtimony, and hath broken in upon me as a flood, and I am filled with his Love, more than I am able to expreſs; and God is really appeared for us. If God himſelf had come down and ſpoken as a man, he could not have ſpoke more clearer to us than he hath done, by the many Teſtimonies from Heaven in his People concerning this thing. Therefore I beſeech you Friends, here of this City of London, *(whether I live or dye) be you faithful to your Teſtimony which God hath committed to you, and as it ariſeth in your hearts, be faithful to the Lord therein.*

After which he was ſilent for a little ſeaſon, and then his Mouth was again opened in the Name and Power of

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the Lord, even as before, and he ſpake very preciouſly unto Friends concerning the things before mentioned, teſtifying of the greatneſs of the Love and Power of God, of which he was made partaker, and which he then felt; and of the preciouſneſs of the Truth, which he had with us born witneſs of; and exhorted them to faithfulneſs and ſtedfaſtneſs therein, and to ſingleneſs, that nothing might be ſuffered to creep in of another nature to intermix therewith, ſaying, *No Linſy-woolſy Garment muſt be worn*, &c. with much more to that effect, which cannot be remembred. And having thus given his laſt Teſtimony, as a Seal unto all the former Teſtimonies which he had given for the Lord, and on his behalf, in about two or three Hours time after, being filled with the Peace and Love of God beyond declaring, (as himſelf ſignified) he departed this Life, even like a Lamb, and Slept with his Fathers and Brethren, and is entred into everlaſting reſt with the Lord.

And this may ſerve alſo as a ſufficient Teſtimony, to ſtop the Mouths of all who vaunt themſelves in his death, as though he had been taken away in Judgment and Diſpleaſure of the Lord, becauſe of his appearing on the behalf of God againſt that Antichriſtian ſpirit of oppoſition, which contends againſt our Meetings, and Preaching, and the manner of our exerciſe in the Worſhip of God, as Formal, &c. And let ſuch know, that if his being removed prove a Judgment unto any, it will be to them, who rejected the Mercies of God by him tendred to them, and have thereby hardned themſelves againſt the Lord and his Servants, and have made a wrong application of the dealings of the Lord with his Servant, even as thoſe who know not the purpoſe of God therein; and ſo have ſhewed themſelves not to be the Friends of God, as *Abraham* was, from whom

whom God did not hide the thing that he intended; but let ſuch yet repent, if a place can be found for them.

And ſo let all my dear friends every where, who believe in the Light of Jeſus, and who have taſted of the Love, Goodneſs, and Power of God, dwell in the ſence and feeling of his Love and Power, and let nothing divert or turn aſide the minds of any from perſevering in that pure holy way of Life, which they are called to walk in, and in which the daily renewings of the peace and good will of God is witneſſed; neither let any be ſlack or remiſs, in performing that ancient, godly, Chriſtian practice of Aſſembling your ſelves together in the Name and Fear of the Lord, foraſmuch as ye know the exceeding benefit and advantage that ye have received thereby, becauſe of the Lords Appearance amongſt us, who, acording to his Promiſe hath not failed us unto this day; but his Name and Power hath been great amongſt us, and ſtill is, opening the myſteries of his Kingdom, and revealing of the vertue of his Life in our Hearts and Souls, by his own Spirit, to our great refreſhment and comfort; ſo that we have not at any time been *ſent empty away*, who have in ſincerity *thirſted after him*, and in faithfulneſs *waited for his Appearance*; which is ſufficient to encourage all to perſevere in that godly practiſe of meeting together with all integrity, without wavering. And foraſmuch as our aſſembling together at this day, is the great thing that the Enemy of Truth ſtrikes at in all his Inſtruments of all kinds, in which he appears againſt us; it behoves all to ſtand and be faithful therein; that the Cauſe of God may not be betrayed by any, through their declining from that godly Practice and duty, that the Enemy may not be encouraged thereby to vaunt againſt the Remnant that are faithful, to oppoſe them therein alſo; but rather, through your faithfulneſs and ſtability, the enemy may

may be diſcouraged in his Enterpriſes, and put to flight, that *you* may be Conquerors over him, and may tread Satan under foot, and may reign with the Lamb for ever.

And my Friends, conſider the faithfulneſs of many of the Servants of the Lord, who loved not their lives unto death, who are gone before, who preached and made known the Truth and way of Life to *you*, how they laboured and traveled amongſt *you*, in the Name and Strength of the Lord, to beget *you* unto God, and to build *you* up in the moſt pretious Faith; and how they exhorted *you* time after time to that godly practice, of Aſſembling together, and how they gave Example and Preſident therein as well as Exhortation thereunto.

Nay, have not divers of them laid down their Lives (not counting them dear to them) for that very Practice of Aſſembling together? Yea, certainly they have ſo; ſome in Priſons, and ſome otherwiſe. Oh therefore my Friends, this Duty of Aſſembling together, ought not to be ſlighted; nay, hath not the preſent Liberty that we do enjoy, in our meeting together, coſt the Lives of many? was it not with the blood of many (of them that bore the ſame Teſtimony which we bare) that this preſent Liberty hath been purchaſed? and ought not this Liberty then to be prized, and made a right Uſe of; I am jealous with a godly Jealouſie, that all who are concerned, do not rightly weigh, ponder, and conſider theſe things; but I deſire all to conſider it, and let not that Teſtimony fall (by the negligence of any) which hath been ſealed with the Lives of ſo many of Gods Servants and Meſſengers, whoſe Knowledge and Underſtanding in the Way and Myſteries of God, was not inferiour unto any that are left behind,

and

and yet they chearfully offered up their All for that Teſtimonies ſake.

Therefore, my Friends, be diligent and faithful to the Lord, walking in his Covenant of Life, which will be a true Guide unto *you*, and an Inſtructor, and will keep *your* Deſires freſh towards the Lord, and *your* Love one towards another; ſo that *you* will be conſtrained to Come together, and to wait together upon the Lord, to receive refreſhment from his preſence, which *you* will ſee and feel in the middeſt of *you*, as *your* hearts are kept in his Fear; and enter not into conſideration with Fleſh and Blood, nor into reaſonings which will ſay, *Thou needeſt not go to Meetings, becauſe thy Teacher is preſent in all places*, and ſo will draw thee into negligence of meeting with the Children of Light; for if thou give heed unto ſuch reaſonings, thou wilt ſoon find, thy Love will wax cold towards the People of God, and thou wilt loſe the ſence of the Teachings of the Lord, who is preſent in all places; for although he be in all places preſent, yet hath he ordained and appointed, that his People ſhould Aſſemble themſelves together to wait upon him, and to worſhip him, and hath given the promiſe of his Preſence unto ſuch that do ſo. But if any draw back from anſwering his requirings, *his Soul will have no pleaſure in them:* and ſuch will dye as to God, and will become as dry and withered Branches, and their Love will decay, and wax cold, and they will not have a ſight, nor a ſenſe of the Omnipreſence of the *Lord*, nor of his *Teachings*, though they may talk of it, as multitudes do at this day, who are altogether ſtrangers thereunto, further than by hear ſay.

And therefore once more I ſay unto *you* all, Be faithful to the Lord in *your* ſeveral meaſures and ſtations, where the *Lord* hath ſet *you*, and be diligent in that godly Practice

of Aſſembling your ſelves together, in which a Teſtimony for the Lord is born, which many have laid down their Lives for, and let none make their blood of no effect, by ſlighting Meetings, the preſent Liberty for which hath been purchaſed through the ſhedding their blood; but let all meet together, and being met, wait upon the Lord in faithfulneſs, that you may feel the Springs and Fountain of Life opened amongſt you, and in the midſt of you, that you may be refreſhed and ſtrengthened, and may grow, and be enabled to encounter with your Souls Enemy in all his appearances, and may put him to flight, and may tread Satan under foot, and reign as Kings on Earth, and as Conquerors, to the praiſe of his Name (who hath called you, that he may take delight to dwell amongſt you, and to do you good) who over all is worthy, God Bleſſed for evermore,

By a Companion of thoſe who hold the Word of God and Teſtimony of Jeſus Chriſt, and ſuffer for the ſame,

Joſiah Coale.

A SONG
Of the
Judgments & Mercies
OF THE
LORD:

Wherein the things, ſeen in Secret, are declared Openly.

Being, *A Brief Demonſtration of the Secret Work of the Almighty in me his Servant:*

Given forth at the Movings *of the Spirit of the Lord*, and is to go abroad throughout the World,

With a *Hearty Salutation of Pure* and *Unfained Love*, flowing from the *Innocent Life*, (in a few words) *to all the Souldiers, of the Lambs Army* throughout the Nations, and alſo to the *Suffering Seed* every where.

With a few Words by way of Information unto ſuch who may have deſires in them to know *the Way to the Kingdom of Peace and Righteouſneſs*, (*which we have found, and are Heirs of through Chriſt Jeſus our Lord*) which to them is the Viſitation of God.

I Will ſing of the Judgments, and Mercies of the Lord; and declare his wondrous Works unto all people, that the Inhabitants of the Earth may hear, and fear, and reverence the Lord who is holy.

x John Audland - 1655.
Piety Promoted I. 56.

When I walked in the way of the Wicked, and knew not the Path of the Juſt; when I lived in Tranſgreſſion againſt God, and knew not his holy Law to walk therein; then oft-times did fear ſurpriſe me, and terror ſeized upon my heart; for I ſaw that the way in which I walked, was *the way that led to deſtruction*; then as I conſidered the way of the World, I ſaw *they were all gone aſtray*, and though they had a Profeſſion of God, yet acquaintance with him they had not, neither was he to be found in their Aſſemblies: Then my Soul languiſhed after the Knowledge of him, and after the Knowledge of *the Way of Life*; yet ſtill was I captivated with vanity, and the deceitfulneſs of ſin ſtole away my heart: But the good Spirit of God ſtill ſtrived in me, to come out of the wayes of the World, whoſe Worſhips I had long ſeen to be but *as the offering of Swines-blood*; and in my heart I could not joyn with them, but had a teſtimony in me againſt their wayes; and that which they called *their Ordinances*, I ſaw *there was nothing of* God in it, for they *were but as a ſhadow, vanity and nothing*; but how to come into *the Way of Life*, to this I was ſtill a ſtranger, *until the Lord in his Eternal Power* ſent *the Miniſters of the Word of Life, who* were *anointed of the* Lord, and endued with Power from on high, *to preach the glad tydings of the Goſpel to the captivated Seed*, and *to miniſter to the ſpirits that were in priſon*, whoſe voice I rejoyced to hear, and whoſe *Teſtimony I gladly received*, For *they declared the Way of Life*, that it was *in the midſt of the Path of Judgment*; and *the Witneſs of God in my heart did ſeal to the truth of their Teſtimony*: and this I ſaw *was the way that the Workers of Iniquity knew not*: For, *there is no judgment in their goings*: Then my ſoul cryed unto God *for the pourings forth of the Spirit of Judgment*, that I might *walk in the paths thereof*, and *that the filth thereby might*

might be purged away: For I *ſaw that my heart was polluted,* and that there was *no Habitation for God; which cauſed me to mourn in deſolation, and to wander in ſolitary places:* So as I *waited* in the Light of his Son, *which ſhined in my Heart and Conſcience,* there he revealed his righteous Judgments, and the juſt rejoyced therein, yea he brought me into the valley thereof, and there did he plead with me, even by ſword and by fire, &c. He poured the *Cup of his fury* upon me, and made me drink *of the dregs thereof,* yea *the Cup of trembling* he put into my hand, and gladly did I receive it, though it was in my belly bitter: he oftimes *ſorely afflicted me,* and cauſed *deep ſorrow to compaſs me about,* and *poured his indignation upon me*: Then ſaid I, I will bear it with patience, becauſe *I have ſinned againſt thee:* Yet many times I was ſtrongly aſſaulted *with the violent rage of the wicked one,* for *he ſhot his fiery darts at me, which often wounded my Soul: Then I cryed unto the Lord in* my *diſtreſs, and he comforted me with his precious promiſes,* which begat a ſecret hope in me, or *elſe I had fainted in the tribulation, when his vials of wrath were poured upon me, and the Enemy came in like a flood: then* was I ready to ſay in my heart, *I ſhall one day fall by the hand of mine Enemy;* yet I was ſtill ſuſtained by a ſecret hope; ſo that I cryed unto *the Lord, That he would never let his Judgments depart, until the Prince of this World was judged and caſt out:* So he followed me with his righteous Judgments, *until I was near ready to faint:* Then I *cryed again,* ſaying, *If thou wilt indeed bring me through thy Judgments, and grant me thy Everlaſting Peace; If thou wilt deſtroy the Enemy of my Soul, and give me reſt from thoſe that oppreſs me; Then will I Teach Sinners thy wayes, and Tranſgreſſors ſhall be converted unto thee:* yea, I made many promiſes unto him, *that my life I would give up unto his ſervice,* and *that I would follow him*

whither-

whitherſoever he would lead me: yet oft-times I enquired of the Lord, *why I ſhould be ſo afflicted more than others*; For I ſaid in my heart, *Never mans ſorrow was like my ſorrow:* Then he anſwered me, and ſaid, *How ſhouldſt thou declare my wondrous works, unleſs thou ſee, and know them*; So when I had born the indignation long, even the time of his good pleaſure, when I had been long toſſed with tempeſts, even as a ſhip upon the Sea, *and had long been as a Pelican in the Wilderneſs, and an Owl in the deſert,* yea, *as a ſilly Dove without a mate, then he remembred* Jacob *his ſervant,* and was pleaſed to ſpeak comfortably unto me, ſaying, Oh, thou toſſed with tempeſts, afflicted, and not comforted, Behold I will lay thy Stones with fair colours, and though for a moment *I have afflicted thee, yet with everlaſting loving-kindneſs have I viſited thee*; and with many ſweet and precious promiſes he compaſſed me about, which at this time is unutterable, *and he put the Cup of Conſolation into my hand, yea he cauſed it to overflow,* for which *my Soul did magnifie his Name, and gave praiſe unto him in the land of the living,* unto which, by the Arm of his Powers, I was brought through the long and terrible Wilderneſs; *for he had regard unto his own Seed, and brought it forth by an out-ſtretched Arm: for he plagued* Pharoah *with his* Judgments, *and deſtroyed the* Egyptians *in the* Red-Sea *of his wrath:* Wherefore I magnifie the God of Heaven (who is Light) and extol him above all Gods; for the Proud he is able to abaſe with his Judgments, and to exalt the Meek with his tender Mercies.

Thus have I drunk the bitter Cup of Gods fierce indignation, the Miniſtration of the Law, and of Condemnation, which in its time was glorious; the Juſt rejoyced therein, until the Prophets Miniſtery came, whereby the hope

hope came in of a Redeemer from all ſin, the Law, and Curſe thereof; (And of deliverance from the Judgment and the Wrath) which ſtayed me in the patience, to bear the indignation, under which I long had travelled through many tribulations, until *John's* Miniſtry I came to ſee, which was the greateſt of all the Prophets which had gone before, from the greateſt unto the ſmalleſt: For then the Way was made ſo ſtrait, the Path was made ſo plain, that the coming of God's Son I ſaw in his great Power to raign, whoſe Kingdom now is come with Power; the Lamb is ſet on's throne; the leaſt that in this Kingdom is, he greater is then *John*: So here the Myſtery of the work of Regeneration is; he that can read me herein, may know where my dwelling is.

So when he had thus exerciſed me with his Judgments, and filled my heart with his tender Mercies, and enlarged it with his Loving-kindneſs, ſo that the *Way of his Commandments* was delightful unto me, and my life was not dear unto me for his ſake; *then he ſpake unto me, ſaying*, Thou muſt be my Servant to bring again the diſperſed of *Iſrael*, &c. with much more, which I judge is not expedient here to be expreſſed; So to his ſervice I gave up my life truly, and whatſoever I had, I accounted not dear for his ſake; for he gave me the promiſe of his good preſence, that it ſhould never leave me, nor forſake me, but that he would accompany me therewith: And he is faithful, and keepeth Covenant, and performs his word unto his Servant; For he hath carried me through many Countries in which I was a Stranger, and from one Nation to another People he hath led me; and ſometimes through many People of divers and ſtrange Languages; and his good preſence never departed from me ſince I left the Land of my nativity; but he is a conſtant

ſtant Companion unto me, and his Almighty power is with me, through which *I* am able to do all things, and no thing is hard unto me; though bonds and travels attend me, yet the comfort of his Spirit is with me, and all places are alike unto me, both the roaring Sea, and the dry Land, becauſe of his Omnipreſence who created them all; And this is the Mighty God of *Abraham*, *Iſaac*, and *Jacob*, who is with me, who fills my heart daily with his Love, and cauſeth his Bleſſing and Living Vertue to abound, ſo that my Cup doth overflow, for which *I* Bleſs and Magnifie his Name, and Sound forth his Praiſes through the Horn of his own Anointed; And this is the God whom *David* ſerved, who is now with me, even he that made him wiſer then his Teachers, and gave him more underſtanding then the Ancients, and delivered him out of the Mouth of the Lion, and from the paw of the devouring Bear, *and gave the Life of the uncircumciſed* Philiſtine *into his hand*; even he it is that doth accompany me, and carry me through all my travels; who ſpake to *Moſes* out of the *Buſh when it was on Fire, and was not conſumed*, at whoſe *voice Moſes feared and trembled exceedingly*; and this is he of whom I make my Boaſt, who leads me whetherſoever he pleaſeth; And who ſhall withſtand him in his way, and not fall before him? for *the lofty City he bringeth it down, he layeth it low even with the duſt*; Wherefore howl ye Inhabitants thereof; For behold, your deſolation cometh ſwiftly, and none ſhall be able to hinder it; for the Deſtroyer of the Gentiles is on his way; and who is he that can withſtand him, or be able to deliver you out of the juſt hand of the Almighty? for he is greater and ſtronger then all, whoſe Controverſie is certainly great with you, and will aſſuredly plead with you in his jealouſie, and in his fierce indignation, and you ſhall not eſcape his hand; for

for he will find *you* out, whatſoever covering *you* hide *your* ſelves under, and he will recompence every one according to their doings; for all things are naked and bare before him with whom we have to do; And his Kingdom of Righteouſneſs ſhall be exalted over all the Kingdoms of the Earth, and the Lord God Omnipotent ſhall raign, and the Powers of Darkneſs muſt bow before him that ſits upon the Throne, and *rides upon the* white Horſe *whoſe name is called* Faithful *and* true; *and in righteouſneſs he doth judge and make War: wherefore let the Armies that are in Heaven rejoyce, that follow him upon white Horſes*; for *your* Enemies ſhall be given into *your* hands for a prey, and by their ſpoil ſhall *you* be enriched: *He that hath an Ear to Hear, let him Hear what the Spirit ſaith*, which now ſpeaketh expreſly, and ſignifieth the things that muſt ſhortly come to paſs.

Wherefore put on valour and courage *you* heads of the *Army of the Lords Heavenly Hoſt*, who are in the front of the Battel, and art oft-times deeply engaged in War with the Beaſt and *falſe Prophet, (who muſt be taken alive, and caſt into the Lake:)* I ſay unto *you* my beloved Brethren, and Fellow-Souldiers (whoſe Weapons are not carnal but ſpiritual, and mighty through God) I am not inſenſible of *your* travels, combats, and oppoſitions, and hardſhips which daily *you* meet withal, but in my meaſure partake with *you*, and do truly travel in *your* ſtrength, (I ſpeak to the wiſe in heart) and I alſo partake with *you* of the everlaſting Conſolation which daily abounds, ſo that we need not faint in our minds, nor in our hearts, though our Enemies ſeem many in number, and great in ſtrength; for the Lord, *the mighty God of Jacob* is with us, even the *Mighty Jehovah* is on our ſide, (and this *you* fully know, and it is not becauſe *you*

know not theſe things, that I write thus unto *you*, but becauſe *you* know it, and can ſeal this Teſtimony, and that *you* may be refreſhed hereby;) and *he it is that fights all our Battels for us; and all Nations are but as a drop of a Bucket before him; and the hearts of Kings are in his hand, and he can turn them as the Rivers of Waters; who turns a Fruitfull Land into barrenneſs, for the wickedneſs of them that dwell therein.*

Oh my beloved Brethren, how doth my Soul love *you*, and cleave unto *you*! how oft are *you* in my Remembrance! and ſweet, pleaſant, and delightful is the Remembrance of *you* unto me; *your* Beauty ofttimes even raviſheth my Heart, and (at this time) even overcomes me; *your* Crown is glorious which I behold, and the might of the Power with which *you* are endued, and by which *you* are armed, who can declare! Oh, go on therefore *you* mighty men of War, *you* valiant Champions of the *Lord's Hoſt lay waſte the heritage of the wicked, that the heritage of the godly may flouriſh: Let the Nations feel the ſtroke of the Hand of the God of* David (who is with *you*) who ſmote the Philiſtine (that defied the Armies of the living God) that he dyed; Let the Enemies of Gods Truth *be ſmitten in the hinder parts, that they may fall and never riſe again; For* Gog *and* Magog *have ſet themſelves in Battel againſt the Lord,* and the Bryers and Thorns ſhall ſet themſelves in array; but, Oh *how will he daſh them to pieces like a Potters Veſſel of Clay! and how will he burn them up, and conſume them with the Fire of his Jealouſie, and fierce Indignation, and Wrath! how will he conſume it, and lay waſte, until the Spoyler be utterly ſpoiled, and the Devourer laid waſte! for the Cryes of the Oppreſſed and Diſtreſſed Suffering Seed is entered into the Ears of the Lord God of Sabboth, and he hath aſſuredly regard thereunto, and he hath awakened and made bare his Arm, that*

cut

cut Rahab, *and wounded the Dragon in the dayes of old; and he hath rouzed up himself as a man out of Sleep, and hath put on the Garments of Vengeance for clothing, and is clad with Zeal as with a Cloak: and fury to his Adversaries he will repay; and he will certainly plead the cause of his own Elect, who have no other helper in the Earth.*

Wherefore all you suffering Lambs of the True Shepherds Fold, be of good chear, and of good comfort, and suffer patiently whatsoever the Enemy shall be suffered or permitted to inflict upon *you* for the tryal of *your* faith; and eternally I say unto *you*, it will be *your* Crown for ever, and everlasting reward shall *you* receive from the hand of the Almighty; when *you* have been tried throughly, then shall *you* appear *in the Beauty of holiness, and your sorrow shall be turned into rejoycing*; and for *your* affliction *you* shall have the everlasting comfort of Gods good Spirit, which shall abide with *you* forever; and the wicked, and those that hate *you*, shall be clothed with shame and everlasting contempt, and confusion shall cover them, *for the Mouth of the Lord hath spoken it.*

Wherefore put on courage and strength *in the Name of the Lord*, and lift up *your* heads above all sufferings, *for these things last but for a moment, and will pass away*, and be forgotten, as they had not been, *and are not worthy to be compared to the glory that is to be revealed* in them who abide faithful; for their reward *will be everlasting*, and will endure for ever; wherefore above all have an eye unto the Lord, and have respect *unto the recompence of reward*, and this will carry *you* through with chearfulness, so that *nothing will be dear unto you for his sake who hath shed abroad his rich Love in your hearts*, and the aboundings thereof. I question not but the upright in heart feel daily: For the Lord is not slack towards any of his faithful ones, but is

free and large in his Love, and rich in his Mercies, and freely extends it, even as a River into the hearts of his *chosen*: wherefore be replenished therewith *you* suffering Plants; for this I testifie unto *you* in the Name of the Lord, that the vertue of the Life of Holiness I thus hold forth freely towards *you*, so that none needs faint under the Oppressor, but may receive renewedness of strengh to bear yet a season: And behold, he in whom *you* have believed will be avenged on *your* Adversaries, and will smite *your* Enemies in the hinder parts, and they shall fall, and none shall help them, neither shall they rise again. If *you* walk humbly with the Lord, and reverence him above all, who is the God of Life, then shall *you* have rest from all *your* Enemies, and *your* Portion shall be the Lord, and *your* Kingdom shall be that which is not of this World, which is an everlasting Kingdom, and shall never have end: So the Lord God of my Life keep *you* all in Lowliness, and Faithfulness, and true Humility before him; for he who is *the Holy One of Israel* dwells with such, and unto them his goodness extends, but especially to them of a *clean heart*: Farewel.

Written at the movings of the Spirit of the Lord, the Eighth day of the Third Moneth, 1662, *as I was travelling in the Wilderness, as without, on* Long-Island *in* America, *and pondering in my heart the things of God, and his dealings in times past, and also present; then the Spirit of the Lord, and the Power of the Lord overshadowed me, and his glory filled the Temple, and he shewed me things not now lawful to be declared.*

J. C.

To all who desire to know the Way to the Kingdom of Peace and Righteousness; this to you is the Visitation of God.

THat *which was in the beginning, before the World was, and is now made manifest, which we have seen*, and which we have tasted of, and which our hands have handled *of the Word of Life*, and that which is revealed to us in secret of the Spirit of the Lord, that do we declare openly, even that which we are eye Witnesses of; For the Word hath took flesh, and dwelt amongst us, and we have beheld his glory, *as the glory of the only begotten of the Father, full of Grace and Truth:* And this is he who is appeared in Spirit, and made manifest for this end, that the works of the Devil might be destroyed; and that by and through him, the God of the spirits of all flesh might be revealed; for want of whose knowledge the people perish; and many (in divers parts of the World, as I have observed) are in great perplexity and some even at their wits end, because of the distractions, and many cries that are in the World, some crying this is the way, and other some, that is the way; and all of them from the Light of the Son of God in their own hearts and Consciences, which leads in the way of Life and Peace (all who are guided by it) and out of all confusion and destruction about Religion, and Church-Ordinance, and worship, and such things, about which the World is in heaps and confusion; and are prescribing wayes and worships in their own fallen wisdom, and would compel all to conform thereunto, (and so would bind the Conscience of people to their wills) which

ought to be left unto the Lord, to be exercised by his Power in matters of Worship and Obedience towards him; and his Prerogative is to Rule there; So that people must either disobey God, or the Laws of corrupt fallen Man; and whether is better, judge ye.

And this is sad to see and consider; because there hath been for so many Years by past, so much preaching, and so much profession of *Liberty of Conscience*, and the like, and that by men of all Professions, as they have come into Authority one after another; and many and seeming fair Promises have been made by them all, *that free Liberty of Conscience (in things relating to God) should be granted and allowed to people of all sorts:* for the breach of which Engagements (with many other) divers have already been rooted out, and overturned; and yet thereby men have not taken warning (though besides, warnings have oft been given them in render love) to perform their Promises and Engagements in these things, and all other, though much consisteth therein as to their Establishment; and on the contrary, to their Ruination: Neither have they Learned to give the same Liberty to others (in things relating to the Conscience) as themselves would desire to have; and this is not to do as they would be done unto. And therein they are short of fulfilling the Royal Law of God.

Wherefore let all people (who are making Laws to compel mens Conscience) consider how they are degenerated from God, and how darkness hath covered them, and hardness of heart hath seized on them; so that they cannot have regard unto tender Consciences, but in the pride of their hearts would be Lords over the Consciences of others: Surely they are not guided by the same Spirit that the Apostle was in the primitive times, who said, *Let every man*

man be fully preſwaded in his own Conſcience, and this was true Liberty of Conſcience.

And notwithſtanding all the Profeſſion that there hath been, and yet are in the World, and the Talk of God, and Chriſt, and Redemption, and Salvation by him, yet now, when the Son of God is come, is there faith to be found on Earth? or are people Redeemed from the Earth, or ſaved from the pollutions of the World? I tell *you* nay; for all who err from the Light of the Son of God in them, they are in the Alination, and Degeneration, and are ſtrangers unto God and his Covenant of Peace, *and Reprobate concerning that Faith* which gives the Saints victory over the World, and ſo are drove out into the Earth (not redeemed from it) but are Bond-ſlaves to corruption, and live in the pollutions of the World: And in this ſtate the whole World lyeth, notwithſtanding all their Profeſſion, and talk of Religion which is amongſt them; and ſo their fruits plainly manifeſt it; and thereby it is clearly ſeen, that their Teachers were not ſent of the Lord, neither have they had his Word, nor ſtood in his Counſel; therefore have they not profitted the people, nor turned them from the evil of their wayes, neither are they brought to the knowledge of the Truth by which Freedom and Redemption is witneſſed: So their Preaching is vain, and their Faith is vain, and they remain in their ſins, which ſeparates them from God, and are dead while they live, and are unreſtored, and unreconciled, and have no aſſurance of their eternal wel-being: And when any comes into a ſerious Conſideration, and unto a true ſence of the ſad ſtate they are in, and how they have lived, and ſpent their time all their Life long: Then Judgment, and Wrath, Condemnation, and Pangs, and the Sorrows of Hell conpaſſeth them about; and then ſeeing themſelves

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in the perishing state, are even at their wits end; yet these things they consider not in the time of their prosperity.

Wherefore all people every where, who desire to come out of these Distractions, and Confusions, and Hurryings, and Contentions about Faith, and Worship, and Ordinances, and out of the Pollutions which the World lives in, and to come into the *Spiritual Worship which is in the Spirit and in the Truth:* To you I say, that is *the Spirit of Truth in you all (in which God will be worshipped) which reproves you of sin in your hearts; and as you come into obedience to that, it will bring you into the Spiritual Worship:* For *the Spiritual Worship consisteth in Obedience to the Spirit*; and this is the *everlasting Ordinance of God (viz.) Christ the Light, the quickening Spirit; for him hath God ordained of old, to all that believe, and work Righteousness for Salvation:* So all being exercised *in the Light*, and with the quickning Spirit, here *you* are exercised *in the Ordinance of God*; and here *the living Substance is known, in which the Shadows, Types, and Figures end:* And here *the Hand-writing of Ordinances is blotted out:* And here *the Law ends, which was contained in Ordinances*, (mark that) *in Christ the everlasting Ordinance.*

Concerning FAITH.

AND *the Living FAITH, which gives the Saints victory over the World, this cometh by hearing of the Word, which is nigh unto you all, even in your hearts, and in your mouthes:* and as every one comes to hear and obey it, *you will* thereby *be begotten in the Faith which was once delivered to the Saints, by which they wrought Righteousness*, and that is *the Faith which giveth victory over the World, and which worketh by love for the purifying of the Conscience from dead works to serve the living God; and without this Faith it is impossible to please God; for whatsoever is not of Faith is sin.* So search your selves, and see, whether *you* are in

in this Faith, yea or nay; or whether *your* Faith be not a *dead Faith*: For that which doth not lead to work righteousness is a dead faith: for *as the body without the spirit is dead, so faith without works is dead also*; yet *by works only there is none justified, & (and faith without works is dead) for the Faith of* Abraham *wrought with works, and by works Faith is made perfect*: So let not any deceive themselves with a fained faith, or framed in the imagination; for that is a vain faith, and not able to save *you*: Also *beware* that *your Faith towards God be not taught by the Precepts of men*, for that will stand *you* in no stead, neither will it give *you* victory over the *Pollutions* of the *World*, nor *purifie* your *hearts* from *sin*: Wherefore mind the *Word* which is *nigh*, by the *hearing* of which *Faith cometh*, even the *Living Faith* (*by which the Just live*,) *which was once delivered to the Saints, and which we earnestly content for.*

Concerning HOPE.

AND *the living Hope, which maketh not ashamed, but puryfieth the heart, even as God is pure*: This is not witnessed nor known, but through the tribulation & patience in the experimental working and operation of the Spirit of Life in the inward parts, and Word of Life; For *by the Word of God, which lives and abides for ever, are we begotten again unto a lively Hope*, which we have for an anchor both sure and stedfast in all our Tryals, and tossings, and hurryings which we meet withal in the World, and amongst the hypocritical Professors thereof, whose Hope will perish in the day *when the Wrath of God is revealed from Heaven* upon all who hold the Truth in unrighteousness: But *he whose Hope, is begotten by the operation of the Word and Spirit of Life, even he it is that purifies himself even as God is pure:*

So all who desire the Way of Life to know, and to walk in the Path of Peace, which the Worker of Iniquity knows not; I say unto *you* all, it is in the midst of the Paths of Judgment, *which Christ the Light, the wisdom of God leads unto*: So every one, the light in *your* own Consciences minde, wherewith Christ Jesus the Son of the Fathers love hath enlightened *you*; and as *you* Wait in it, *you* will finde it checking and reproving *you* for sin and iniquity in the secret of *your* hearts and Consciences; and as every one comes to be guided by this Light, which is the way, it will be an infallible guide unto *you*, to lead *you* in the way of Righteousnes, and in the midst of the paths of Judgment; and the worker of iniquity *you* will see judged in *your* own particulars daily; and the Prince of this World will come to be cast out, as *you* dwell in the Judgment; and this is the way whereby *Sion* comes to be redeemed.

Wherefore dwell in that which judgeth the man of sin in *your* own particulars: and joyn not to that Nature which would lead to work iniquity, or unrighteousnes, but joyn to that which (in *your* own particulars) judgeth it; and here the Cross *you* will know, which the *whole World are Strangers to*; and then *the Old man* will come to be weakened, and *to be put off with his deeds, that the New man be put on, which is created in Righteousnes and true Holiness*; but this work is not wrought nor effected but through many Combats, Trials, and great Tribulations, which formerly *you* were not acquainted with, while *you* were lead captive at the Devils will, and followed his lusts, *and the strong man armed kept the house*, then all was at peace; *but when the stronger is come, the other must be bound, and a spoil of his goods must be made*, and his heritage must be laid waste; for the coming of the second *Adam* (Christ Jesus the Light of the World) is not to send *Peace* on Earth, but a *Sword*; and *then you will hear of Wars, and rumors of Wars. see then that*

that ye be not troubled, for theſe are but the beginning of ſorrow, but the end is not yet.

So as every one are exereiſed with the Spirit of Truth (in *your* own particulars, which reproves *you* of ſin) this will lead *you into all truth*, and to work Righteouſneſs, and will bring *you* to fulfil the Royal Law, and the Prophets, which is, *to do unto all men as you would men ſhould do unto you:* And whenſoever the motions of ſin and iniquity ſhall ariſe in *your* hearts, as *you* watch in the Light it will be ſeen, and by the Spirit of Truth it will be judged, before it will be brought forth into action; and here the Cockatrice is cruſhed in the ſhell, & *Babylons brats daſh'd againſt the ſtone, and happy ſhal he be that does ſo.*

So there muſt be a diligent watch ſet before *the door of thy Lips*, and a diligent waiting in the Light (which is the eye) that the Enemy may be ſeen in all his wiles, and that his baits and ſnares may be diſcovered, and eſcaped, who lies in wait to devour, and hunts for that end, to keep the heart polluted, for then he hath his neſt there; ſo, *herewith a young man may cleauſe his way, even by taking heed thereunto, according to the Word, which is pure, and is nigh, even in the heart, and in the mouth*, and this is the Word of Faith which we preach, which was in the beginning, and is nigh unto all, *which you do well if you take heed, as to a light ſhining in a dark place, until the day dawn, and the Day-ſtar ariſe in your hearts:* And as *you* all take heed unto this Word, it *will be unto you a Light unto your feet, and a Lanthorn unto your paths*; and the operation of it *you* will know as a fire to purge the filth out of every ones heart, and as a Sword to ſeparate *you* from *your* former Lovers: and *this is the Word of Reconciliation which* (purging out the filth) *reconciles us to God*; and this will be a Teacher near *you*, ſo that none will need go far for teachings; for *your* eye ſhall ſee *your* Teacher, which ſhall not be removed into a corner any more, according to the Promiſe of God made by his Prophets in the days

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of old, and *your* ears ſhall *hear this Word behind you ſaying, this is the Way, walk in it,* when *you* turn to the right hand, or when *you* turn to the left.

Wherefore, encline your ears, and come unto me (ſaith the Lord) hear and your Souls ſhall live, and I will make with you an Everlaſting Covenant, even the ſure Mercies of David: So now the day of gathering into Gods Everlaſting Covenant of Light, Life and Peace is come; and now is the day of Gods Viſitation unto all People, and the time now is wherein *you* may come to know *reconciliation with God,* and *wherein you may come to be made nigh, who are in the alienation and degeneration*; and now the time is wherein *you* may come to know the Reſtoration out of the fallen ſtate: Wherefore be not rebellious againſt the Light, neither be ye ſtiff-necked againſt the Reproofs thereof in *your* own Hearts; neither *reſiſt* the motions *of Gods good Spirit* of Grace in *your* inward Parts, by which he hath long ſtriven with *you*; and do not diſpite unto it by reſiſting the motions thereof, leſt it leave to ſtrive with *you,* and the day of *your* Viſitation paſs over, and *your* Hearts be heardened, and *you* become even *ſold to work wickedneſs,* and then it be ſaid unto *you,* as Chriſt ſaid to *Jeruſalem, How oft would I have gathered you, as a Hen gathers her Chickens under her Wings, but ye would not; therefore, behold your houſe is left deſolate.*

Wherefore conſider *your* ways, and how the good Spirit of God hath long ſtriven with *you,* to gather *you* out of the Pollutions, Wayes, and vain Traditions of the World; and every one while *you* have time prize it, *and while it is called to day harden not your hearts,* leſt thereby *you* provoke the Lord to Anger and Jealouſie, which cannot be quenched; for this know, that his long ſuffering and forbearance will come to an end, and *his Spirit will not alwayes*

ſtrive

ſtrive with man; therefore while the tenders of Gods Love are held forth unto *you* every one (who deſires to know the Salvation of *your* Souls) receive it, and that which begets good deſires in *your* minds, and judgeth evil deſires when they ariſe, that own for *your* Guide and Teacher; And this will exerciſe *your* minds in *Lowlineſs* and *Humility*, and keep down the lofty ſpirit, and high imaginations which will puff the minde up above the fear of God; ſo keep down in the Humility, for this the Lord requires of thee, Oh man, whoſoever thou be, *to do juſtly, and to love mercy, and walk humbly with God*; *for the proud he reſiſteth, but he giveth grace unto the humble*; by which he teacheth them his precepts even by his good Spirit of Grace, which brings Salvation, *and which hath appeared unto all men*; by this I ſay he teacheth them, *that denying ungodlineſs, and worldly luſts, they ſhould live Soberly, and Righteouſly, and Godly in this preſent evil World, (mark)* the *Grace* which *teacheth* this and *which brings Salvation, hath appeared unto all men:* ſo that which brings Salvation, is nigh unto *you*; *the Grace of God which hath appeared unto you*; ſo every one mind that, and none turn it into wantonneſs, nor into laciviouſneſs; but every one give up to be taught by it, that the precepts of God *you* may come to know, and walk in them: And ſo here is the great Salvation of God, Gods Covenant of Light, *which lighteth every man that comes into World*; *I have given thee* (ſaith he) *a Covenant of Light, to lighten the Gentiles, that thou mayſt be my Salvation to the ends of the Earth*; mark, Gods Covenant of Light for Salvation, which lighteth every man that comes into the World, in which Light the Nations of them that are ſaved muſt walk: And ſaith God (who is Light) *I the Lord ſearch the heart, and try the reins*; *look unto me, and be ſaved all ye ends of the Earth*; mark again, unto him that ſearcheth the heart, and trieth the

reins,

reins, all the ends of the Earth must look for Salvation; so that it comes not from the Mountains, nor from the Hils, but Salvation is of the Lord; and God is Light, and in him is no darkness at all; and that is the Father of Lights, and is in the Son, and the Son in him, and the Father and Son are one; who lighteth every man that cometh into the World: wherefore dwell in the Light, and walk in the Light, that *you* may be Children of the Light; for *the Earth shall be covered with darkness, and gross darkness shall be over the people, but the Lord shall become the Light of his Israel, and his God his glory.*

Wherefore come out of the gross darkness with which the Earth is covered, and walk in the Everlasting Light of the Son of God, wherewith *you* are enlightened; and walk no longer in the dark paths of Ignorance, neither follow the Blind-guides of the World any more, who have fed *you* with their own aiery Imaginations, and Conceptions, and brain-study, and have spoken unto *you* a Divination of their own brain, & not from the mouth of the Lord, and *your* souls are not satisfied with all that ever *you* received from them; And why then will *you* spend, *your* money for that which is not bread? and *your* labour for that which doth not satisfie *your* souls? Oh hearken diligently unto the voice of God, (who is Light) *that you may eat of that which is good, and your souls may be satisfied*; for why should *your* souls be in poverty, and dry, and barren (*now the Fountain of durable Riches is open,*) but because *you* are alienated from the Lord, and Strangers to his Covenant of Light! Wherefore the Restoration all wait to know, by him who brings back again that which hath been driven away, that the return of *your* Captivity *you* may come to know and witness out of *Babylon that great City (whose desolation cometh suddenly,) and be ye separated from the abominations thereof, & touch not the unclean thing, that you may be receiv'd of the Lord into my Fathers house, where my dwelling is, in which there*

there is no want of any good thing; for here is all plenty of Heavenly rich vertue, and ſweet Conſolation; wherefore I cannot but invite all who are *hungry to come freely*, for the Fountain is open, *and whoſoever thirſts may drink of the water of life freely.*

But now, my Friends, this know, that the *Way* that leads to this Ocean of *Reſt, Kingdom of Grace, and Fountain of Life, is ſtrait and narrow*, and none can walk therein, but through Self-denial, and taking up the daily Croſs to the Carnal Mind; which may ſeem hard to ſuch as enter into Reaſonings and Conſultations with the wrong nature, which would ſtill live; but that being deny'd, & the Light being joyn'd unto, which manifeſts the Way; & the Croſs being taken up, and the Yoak ſubmitted unto; then the Power of the Lord *you* will feel, which will ſubject the contrary nature, and will make the Way eaſie and plain before *you*, yea, and delightful unto *you*, though it be in the midſt of the paths of Judgment; for the Righteous will rejoyce therein: And though many oppoſitions, & ſometimes many difficulties *you* may find in the way, yet keeping to the Light in ſingleneſs, and feeling the Power of God, and the ſecret working thereof, it will keep the mind cool, and exclude the Conſulter: And then the way thou wilt ſee open clear before thee, through all difficulties; and as thou waiteſt in the pure fear of the Lord, keeping thy mind ſtayed upon him, thou wilt feel his good hand of love reaching unto thee daily, adminiſtring renewednes of ſtrength unto thee, whereby thou wilt be ſufficiently encouraged to preſs on in the ſtrait and narrow way, and the way of his Commandments will be delightful unto thee, and not grievous; and he will repleniſh thy heart with his Grace, and make thee know the aboundings of his love, which wil exceedingly enlarge thy heart; So let none ſtumble or ſtart aſide at the ſtraitneſs of the Way, but be willing

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to ſubmit to the *Croſs*, that the *Crown* thou mayſt come to receive, which is *Immortal* and *Eternal*; and then it will never repent *thee* whatſoever *thou art made to deny*; *For an Hundredfold thy Reward will be in this life from the Hand of the Lord, and Peace and Life everlaſting thou wilt have the aſſurance of, and it thou wilt poſſeſs and enjoy*; and this is of more *value* with the *Upright* in *Heart* then all the *Love*, *Glory*, or *Friendſhip of the World*; for that laſts but for a little ſeaſon, and then paſſeth away; but this Inheritance is Everlaſting, and never hath End.

Wherefore let not your Minds be captivated with any periſhing thing whatſoever; but in that which will redeem the mind out of all that is periſhing, in that dwell, and you will know a daily dying unto ſin, and to all things of that nature, which keep the ſoul in Death, and thereby you will be quickened unto God; and the Deſires and ſecret Breathings which are in you after God will more and more encreaſe, and be renew'd, and Fervency of heart and Zeal for the Lord will encreaſe alſo: And where theſe ſervent Deſires and Breathings are in any one, nothing will ſatisfie but the Preſence of the Lord: And as this is dwelt with, in ſincerity and in ſingleneſs, the Lord in his own time will manifeſt himſelf to thy everlaſting Satisfaction, Comfort, Joy, and Content: Wherefore let not any thing be accounted dear for his ſake; For he that loveth Father or Mother, Wife or Children, or any thing more then me (ſaith Chriſt) *is not worthy of me.*

Wherefore I now publiſh the Decree of the Almighty unto all Nations, *That whoſoever will not ſerve, worſhip, and obey the God of Heaven, who is Light, and ſearches the heart of man, even he ſhall dye, and Darkneſs ſhall be his Covering, and groſs Darkneſs his Pavilion; and Death ſhall be his Life, and the Terror thereof ſhall compaſs him about World without End.*

JOSIAH COALE.

A VINDICATION Of the Light Within,

Againſt the Darkneſs, Error, and Blaſphemy of *JOHN NEWMAN*, in his Book, Entitul'd,

The Light Within, &c.

Concerning { *The Scriptures* / *The Word of God.* / *The Only Rule.* } { *The Light Within.* } { *The True Saviour.* / *The Body of Jeſus.* / *The Spirit's Guidance.* }

THE main Controverſie with *John Newman*, being at this time, *Whether or no the Scriptures of the Old and New Teſtament* (ſo called) *be not properly and principally called the Word of God, and that diſtinct from Chriſt, whoſe Name is called the Word? And whether the*

Scriptures be not a perfect Rule for all men to walk by, and none other? Who, for the proving of the Affirmative, hath inſtanced ſeveral places of Scripture.

My Work at this time will be to ſhew, That thoſe Scriptures, produced by him, do not any wiſe ſerve to prove his Affirmations, but rather the contrary; though he hath much wrong'd them, by wreſting of them, as is uſual with thoſe, who labour to pervert the Right Way of the Lord, as *John Newman* hath endeavour'd to do; which I doubt not, but I ſhall ſufficiently ſhew hereafter.

The firſt Scripture that he produceth, as a Foundation, from whence to argue the Scriptures to be the Word of God, is *Luke* 11. 28. where Chriſt ſaid, *Yea, rather Bleſſed are they, that hear the Word of God, and keep it.*

'Now (ſaith he in page three) whether it be 'Jeſus Chriſt, which in Scripture is ſtil'd the Word 'of God; a Name which is given unto him, or whe-'ther the words, which God hath ſpoken by his holy 'Prophets, and Bleſſed Son, and Apoſtles, in the 'two Teſtaments of his Will, &c. be not the Word of 'God?

Anſwer, Chriſt did not intend the Scriptures of the Old and New Teſtament at that time, when he ſo ſpoke; but he meant himſelf, who was the Word that was with God in the beginning, *John* 1. 1. whom they were to hear and obey, as the Father had given Commandment by the Mouthes of his Prophets, and alſo by Immediate Voice from Heaven; as by *Moſes,* who ſaid, *A Prophet ſhall the Lord your God raiſe up unto you, him*

him ſhall ye hear, &c. And when this Prophet was rais'd, and was with his three Diſciples in the Mount, the Immediate Voice from the Excellent Glory, ſaid, *This is my Beloved SON, hear ye him,* Mat. 17. 5. This then is that Word, which they were bleſſed that heard, according to that Saying of Chriſt to his Diſciples, *Bleſſed are your Ears, for they hear, &c.* For, many that had Ears could not hear the Word, though they had the Scriptures (that were then in being) which teſtify'd of the Word: So its plain that Chriſt ſpoke of himſelf, when he ſaid, *Bleſſed are they that hear the Word of God, &c.*

And that he ſpoke not of the Scriptures of the Old and New Teſtament, there is not any thing can be more plain; becauſe the Scriptures that are call'd the new Teſtament were not then written, nay, not any part thereof: So that its great Ignorance in *John Newman,* to think that Chriſt ſpoke of the Scriptures, eſpecially of the new Teſtament, and not of himſelf.

But then in page 4. he ſaith, 'I ſhall undertake to 'prove, that the Scriptures of the two Teſtaments, &c. 'are properly and principally call'd the Word of God, &c. And his firſt Proof is, *Pſal.* 18. 28, 30. where the Prophet ſaid, '*Thou wilt light my Candle; the Lord will enlighten my Darkneſs: And as for God, his Way is perfect; the Word of the Lord is try'd.* And from hence argueth, *That the Scripture is the Word of God, which* David *ſpake of; Becauſe,* ſaith he, *its the ſame that's call'd the Way of God:* So takes it for granted, That the Scripture is the Way of God; and concludes, That it muſt needs follow, that the Scripture is the Word there ſpoken of, ſaying,

'It doth appear, that the Scriptures, or perfect Way of 'God, in which the Prophet walked, and by which 'he ſhould be enlightened, is here called, the Word of 'the Lord.

Anſw. I cannot but Marvel, that men ſhould be ſo wilfully blind, to go about to wreſt the Scriptures after this manner; when never a word of *David*, here inſerted, ſo much as ſpeaks of the Scriptures, much leſs of the Old and New Teſtament. But he here ſpeaks, of what God, his Way, and Word was; and of what God, whom he ſaid, was his Lamp, would do for him: Likewiſe, in the 29th verſe (which *J. N.* willingly omits) he declares, what God had done for him, or, what himſelf had done by the Lord (not by Scripture) *By thee, I have run through a Troop; and by my God, I have leapt over a Wall:* And verſ. 32. *It is God that girdeth me with Strength, and maketh my Way perfect:* [Mark] He did not ſay, That he made the Scripture a perfect Way for him; for the Scripture was not his Way, by which he run through the Troop: Nor did he ſay, That by the Scripture he would light his Candle, and enlighten his Darkneſs; but by Him, who is Light, by whom he run through a Troop. So that it appears, it was the Power and Strength of God, in which *David* walked, and by which the Lord did thoſe things for him, and not by Scripture: So that this ſerves nothing at all to prove the Scriptures the Word and Way of God; neither do I underſtand, that the Scriptures any where ſay, That they are the Way; but contrariwiſe, teſtifie, That Chriſt is the Way (whoſe Name is called, the Word of God) which was with God in the beginning, and in the Boſom of the Father from Everlaſting

John

John 1. 18. nevertheleſs, the Law written in Tables of Stone, was, in the diſpenſation of time, the Rule, though not the Supream Rule, which they were to obſerve and do, until Chriſt the Seed came, who is the Way Everlaſting.

The next Scripture, offer'd by *J. N.* to prove the Scriptures the Word, is out of *Pſalm* 119. 100, 105. where the Prophet ſaith, *Thy Word is a Lamp unto my Feet, and a Light unto my Path.*

'Now *(ſaith J. N.)* what this Word is, he ſheweth 'at large, in verſ. 97, 98, & 101. where the Prophet 'plainly ſheweth, That it was the holy Law of God, 'which was his Meditation day and night: And further, 'he ſaith, *Thou, through thy Commandments, haſt made me 'wiſer then my Enemies*: And in verſ. 101. to ſhew what 'this Way of God was, he ſaith, *I have refrain'd my Feet 'from every falſe way, that I might keep thy Word*: And in 'verſ. 106. he ſaith, *I have ſworn, that I will perform it, 'that I may keep thy Judgments*: From whence we may 'plainly ſee, That God's Word, *which was a Lanthorn unto his Feet*, and *a Light unto his Path*, which Word *he had 'ſworn to keep*; that it was the Commandments or Word 'of God, in which was contain'd the Will of God, in 'order to *David's* Salvation. And it is plain, the Word 'here is not meant of Chriſt, becauſe the Prophet calleth 'it, *The Word of God*; and ſaith, *He had ſworn to keep 'it.* And it cannot in reaſon be underſtood, That *David*, or any other man, did ever keep Chriſt; for 'all his Saints are kept by him; for we are kept by 'the Power of Chriſt, through Faith unto Salvation, '&c.

Anſw.

Anſw. How can a rational Perſon judge, but that *J. N.* is willing to put out his own Eyes, leſt he ſhould ſee; and likewiſe to blind the Eyes of as many more as he can; who thus tears the Scriptures to pieces, that the import of them may not be underſtood; and then patch up a few bits together again, mixed with his own Imaginations and Meanings, to make them ſhew like what himſelf would have? Wherefore did he not inſtance the 99th verſe alſo, as well as the 98th & 100th, where *David* ſaid, *I have more Underſtanding, then my Teachers?* Was it not leſt People ſhould perceive, that ſurely *David* had ſome farther Acquaintance and Community with God, then his Teachers had; and that God was his immediate Teacher, by his Word, which he ſent, and healed them that were in diſtreſs, *Pſal.* 107.20. which *was a Light unto* David's *Feet, and a Lanthorn to his Path?* A thing, which his Teachers were not ſo acquainted with, though they well knew the Law outwardly (which *David* alſo ſtrictly obſerved) as otherwiſe it cannot be rationally underſtood, that *David*'s Teachers did not well underſtand the Law, yet he had more underſtanding, then they; for, he was a Prophet of God, and knew the Word of the Lord, though it was (as he ſaid) *forever ſettled in Heaven*, verſ. 89. and ſaid he, *In God I will praiſe thy Word, Pſal.* 56. 4. *And thy Word hath quickened me, Pſal.* 119.50. *And I have hoped in thy Word*, verſ. 74. And when this Word was with-drawn out of his ſight, he ſaid, *Mine Eyes fail for thy Word*, verſ. 82.

Now, who can be ſo ignorant and blind, as to think, that he ſpoke of the Scriptures, when he ſaid, *Thy Word is ſettled in Heaven:* For, were the Scriptures ſettled in Heaven?

Heaven? *And in God I will praiſe thy Word*: Was it the Scripture that he would praiſe? *And I have hoped in thy Word*: Was his Hope in the Scriptures, or in Chriſt, as in him that was to come? *And mine Eyes fail for thy Word*: Was it the Scriptures that his Eyes fail'd for? Surely no; the Scripture (ſo much of it, as was then written, which were chiefly the Books of *Moſes*) was obvious enough to him, when the Word might be withdrawn out of his ſight, for a Tryal unto him; as *David* ſaid concerning *Joſeph*, *Pſal.* 105. 18, 19. *Whoſe Feet they hurt with Fetters: Until the time that his Word came; the Word of the Lord try'd him.*

And who dares deny (without Preſumption) but that it was the ſame Word, which *David* ſaid, *Was a Light unto his Path, and a Lamp unto his Feet?* So that all *F. N's.* tearing aſſunder the Scriptures, with his additional Imaginations, will not prove, that it was the Scriptures *David* ſpoke of, in this place; but was indeed the Word, by which *David* (as a Prophet, to whom the Word of the Lord came) ſpoke forth that part of the Scriptures.

And although *David* did meditate on the Law of God (which if I ſhould grant it to be only the outward Law, that came by *Moſes*) yet that doth not prove, that he call'd it the Word; nor can it be underſtood, that he meant the Scripture, when he ſo ſpoke of the Word, for the Reaſons afore given.

The Word was precious, or ſcarce, in thoſe dayes, which came to the Prophets, ſaying, *So*, and *ſo*; and thoſe Sayings are ſignified or contain'd in the Scriptures: But the Scriptures were not more ſcarce then, then at times before; though the Word was, of which there was a Famine.

And

And though the Scriptures may be heard now, which contain the Saying of the Word, which the Word demonſtrated; yet all that hear them, cannot be ſaid to hear the ſound of the Word, as they did, who heard thoſe ſayings demonſtrated, or ſounded out of the Mouthes of the Prophets, by the Word that ſo ſpoke.

And although *F. N.* ſaith, 'Its plain, the Word here 'is not mean of Chriſt, becauſe the Prophet calls it, the 'Word of God; and ſaith, *He had ſworn to keep it*: and 'it cannot in reaſon be underſtood, that *David*, or any 'man, did ever keep Chriſt.

Anſw. I anſwer, Here *F. N.* hath wrong'd the Prophet's word; for he did not ſay, *That he had ſworn to keep the Word*; but, *He had ſworn to keep his Righteous Judgments*; as if he ſhould have ſaid, *He would obſerve the Judgments of the Lord, to walk in the Paths thereof*; or, *That he would walk according to the Spirit of Judgment*: Yet, notwithſtanding this, It is but the unreaſonableneſs of *F. N.* to conclude, *That* David, *nor any man, did never keep Chriſt*; for, they that keep in ſubjection to the Spirit of Chriſt, and dwell under his Government, may be properly ſaid to keep the Word, which is Chriſt.

And there were in the Church of *Philadelphia*, thoſe that kept the Word, and ſuch deny'd not his Name, *Rev.* 3. 8. [Mark that] *He that kept the Word, deny'd not his Name, which is call'd the Word*: and in verſ. 10. he ſaid, *Becauſe thou haſt kept the Word of my Patience, I will keep thee, &c.*

Now, can it reaſonably be underſtood, That it was the Scriptures, that were here call'd the Word of Patience, which they kept; or that Scriptures were that Name

Name which they deny'd not, who kept the Word. Certainly I cannot rationally judge, that any ſhould be ſo blind; but if they ſhould, the very next verſe will ſufficiently clear the matter, where it is ſaid, *Hold faſt that thou haſt, that none take away thy Crown.* [Mark] He having kept the Word of Patience, was exhorted, to hold that faſt which he had, that he might not loſe his Crown.

And can any rationally conclude, That the Scripture was his Crown? Or elſe, Was it not the Word of Life (and of Patience) which was in the beginning, before the Scriptures were written; and would be his *Crown* when Scriptures ſhould be no more: For, *Paul* exhorts *Timothy, To lay hold on Eternal Life,* 1 *Tim.* 6. 12. And muſt he not then lay hold on Chriſt, who is the Word, and the Life? 1 *John* 1. 1. and *John* 14. 6. And they that had receiv'd him, who was the Word and the Life, and was to be their Crown, as before is ſhew'd, and were to keep, or hold faſt that which they had receiv'd, May it not be properly ſaid, That they kept Chriſt? Certainly none can be ſo ignorant, who underſtand the *Scripture*, to conclude, that no Man did ever keep Chriſt; although all his are kept from the hour of Temptation, by him (who is the Power of God) through Faith unto Salvation? By all which it plainly appears, That the words of the Prophet, produc'd by *J. N.* do not prove, nor intend to prove the *Scriptures to be the Word of God*, that the Prophets and Holy Men of God kept: although I ſhall eaſily confeſs, that they do contain many ſayings and words, that proceeded from the Mouth of the Lord; all which were, and are, according to the ſeveral Diſpenſations of time, to which they relate, to be obſerv'd alſo.

The next Scripture, produc'd by *J. Newman*, to prove *Scripture* the Word of God, is, *Iſa.* 28. 9, 10, 13. where the Prophet ſaid, *Whom ſhall I teach Knowledge? and whom ſhall I make to underſtand Doctrine, &c? Precept muſt be upon Precept, Line upon Line, &c. the Word of the Lord was to his People, Precept upon Precept, and Line upon Line, &c.* 'So that (*ſaith* 'J. N.) its clear, the Word of God is that Doctrine, 'Teaching, and Precepts, that was given at large to 'God's People, &c. ſo its plain, &c. the *Scripture* is pro-'perly and principally called the Word of God.

Anſw. To which I anſwer, This doth not at all prove the *Scriptures* to be the Word, which the Prophet ſaid, was *Line upon Line, and Precept upon Precept unto them*; for, though he ſaid, *Whom ſhall I make to underſtand Doctrine?* and in order to it ſaid, *The Word of the Lord muſt be Precept upon Precept:* Yet that doth not prove, that the *Doctrine* was the Word; but the Doctrine was of the Word; and by the Word, that came unto the Prophet, was the *Doctrine demonſtrated*; and they thereby made to underſtand it. And ſo the Word oft times came unto the Prophets (not the Scriptures) and bid them go, and ſpeak, ſo, and ſo; and the *Doctrine*, which they preached, could not be properly call'd the Word it ſelf, that came to them; though the ſound of the Word was heard in the delivery of that Doctrine: But their Doctrine proceeded from the Word, which bid them ſo ſpeak; ſo that there was the Word, the Teacher, and the Doctrine thereof, the Teachings.

And this Word, ſo oft coming unto the Prophet, to bid him go and ſpeak unto the People; it might well be ſaid,

ſaid, *That the* Word of the Lord *was Line upon Line unto them:* ſo that it plainly appears, that this Word (here ſpoken of) was not intended to be the Scripture; neither doth this at all prove the Scriptures to be properly and principally call'd the Word of God, as *F. Newman* would have it.

Again, in pag. 7. *F. N.* ſaith, 'Another Proof to 'confirm this Truth, is, *Mark* 7. 13. where the Lord 'Chriſt doth affirm the Commands of God, in the firſt 'Teſtament, or Scriptures of the Prophets, to be the 'Word of God; becauſe he ſaid unto the *Phariſees*, in the '9th verſe, *Full well ye reject the Commandement of God, 'that you may keep your own Traditions*: and in the thir-'teenth verſe, he ſaid, Making the Word of God of none 'effect, &c.

Anſw. This doth not at all prove, that Chriſt call'd the Scripture of the Prophets the Word of God; for it relates only to that particular Command of God, viz. *Honour thy Father and thy Mother:* and *Matthew* ſaith plainly, in chap. 15. 6. ſpeaking of the ſame thing, *Thus have ye made the Commandment of God of none effect, by your Traditions:* Now the Queſtion will be, whether *Matthew* or *Mark* gave the right relation of the words of *Chriſt*; for, both theirs are but a Relation (in this matter) of what *Chriſt* ſaid to the *Jews?* Or, whether the Tranſlators did not wrong the *Evangeliſts*, in making one appear to ſpeak one thing, and the other another thing; ſeeing its plain, they both ſpoke of one thing which they had ſeen and heard of *Chriſt?* And this one thing was the Commandment, as aforeſaid, as *Matthew* plainly calls it: and *Mark*, in the 9th

verſe, calls it, the *Commandment* alſo; from which we may rationally conclude, that the Fault was in the Tranſlator, to make the one differ from the other, in that Expreſſion; but if he did indeed call that Commandment the Word, yet that doth not prove the Scriptures to be properly call'd the *Word of God*; for that ſaying of Chriſt relates only to that one Command, which, with the reſt of the Commandments, are call'd the words which God ſpeak; as *Exod.* 20. 1. *God ſpake all theſe words, ſaying, &c.*

And that the Scriptures do contain a Relation of the words, that at ſundry times God ſpeak, I ſhall eaſily acknowledge; but that they are properly and principally call'd the *Word of God*, as *J. N.* affirmeth, I do deny; neither hath he produc'd any Scripture, that doth prove it, as I hope, by theſe few Lines, will appear to the Impartial Reader.

And ſo *J. N.* concluding, That he hath prov'd the Scriptures of the firſt Teſtament to be the *Word of God*, he ſaith, he ſhall labour to prove, that the Scriptures of the New Teſtament are alſo call'd the Word: and in pag. 8. he ſaith, 'The firſt Scripture for Proof hereof, is, *Acts* 4. '25, 26, 27. where *John* and *Peter* Preaching and Teach-'ing Jeſus Chriſt, out of the *Pſalms*, to the *Rulers*, &c. 'pray'd unto the Lord, *That they might Preach this Word with* '*Boldneſs* (And ſaith) 'Its plain from the ſcope of this 'place, that the Preaching and Teaching of Jeſus Chriſt, 'according to the Scriptures of the New Teſtament, 'is properly and principally call'd the Word of God.

Anſw. How hath *J. N.* befotted himſelf, with labouring

ing to pervert the Truth? Firſt ſaith, he hath prov'd the Scriptures of the Old Teſtament to be properly call'd the *Word of God*; and now ſaith, Its plain the Scriptures of the New Teſtament are principally call'd the Word: And ſometimes ſaith, Chriſt is call'd the Word of God: [Mark] *Chriſt call'd the Word*, but *the Scriptures principally call'd the Word*; ſo that he ſets the Scriptures (as the Word) above Chriſt, by ſaying, *principally, &c.*

And beſides, How many Words of God he will make, or ſeem to make ſomething he would have without, to be call'd the Word, to keep People from enclining to the Word in the heart, leſt they ſhould come to know *Chriſt* manifeſted in them; which before he confeſſeth the Apoſtles preached, when they pray'd, *That they might ſpeak the Word with Boldneſs*: [Mark] If they preached *Chriſt*, and prayed, that they might ſpeak *that Word* with Boldneſs; then *Chriſt* was that Word, and not the *Scriptures*; although their Preaching of him, and bearing Witneſs of his Appearance and Coming, was according to the Scriptures of the Prophets: For they ſhew'd the People out of *Moſes* and the Prophets, *that Jeſus was Chriſt*, Acts 28. 23. Yet this doth not prove, that their Preachings and Teachings of him were by the Scriptures of the New Teſtament; for they were not then written: But they preached by vertue of the Word and Spirit that was in them, which they had handled of, 1 *Joh.* 1. 1. which through them demonſtrated it ſelf, according to the Pleaſure of his Will, who wrought mightily in them, both to will and to do; ſo that it may be obſerv'd, that the Scriptures, which *J. N.* produceth, to prove Scriptures to be the Word, do rather prove Chriſt to be the Word there ſpoken of, which *J. N.* acknowledgeth

knowledgeth the Apoſtle preached, when he prayed, *That he might ſpeak that Word with Boldneſs.*

His next is pag. 9. to the ſame purpoſe, where he ſaith, 'In *Acts* 5.42. its ſaid, The Apoſtle did daily Preach 'and Teach Jeſus Chriſt; and this Preaching and Teach-'ing of Jeſus Chriſt, is in the 6th chapter, verſe 4. cal-'led, The Miniſtry of the Word, &c.

Anſw. To which I Anſwer, Its true, they that preach Chriſt, they preach the Word; and they that preach the Word, they preach Chriſt; for Chriſt is the Word, as before ſhew'd, and hereafter ſhall be more largely demonſtrated.

But then ſaith *J. N.* 'The Word of God inrceaſed, '&c. (from whence in pag. 18. he argueth) 'That none 'can in Reaſon imagine, that the Word of God, that ſo 'grew and multiply'd, can be underſtood of Chriſt (though he confeſſeth) 'That the increaſe of the Word was ſo 'mighty, notwithſtanding the Oppoſition that the prea-'ching of Chriſt met with.

Anſw. What can be underſtood by the Multiplying, Increaſing, or Prevailing of the Word of God, but the prevailency of Chriſt in that Work, which (in and by his Servants, the Apoſtles, according to the Pleaſure of the Father's Will) he had undertaken, notwithſtanding all the Oppoſition that he in them met withal, according to that Saying, in *Iſa.* 54. 17. *Every Tongue that riſeth up in Judgment againſt Thee, Thou ſhalt condemn:* So that through the powerful Operation of the Word Chriſt, *Which in them wrought*

wrought mightily both towards the Circumcision, and Uncircumcision, Gal. 2. 8. many were made to submit thereunto, and to confess thereunto; and thereby the Increase of his Government was known, which the Prophet said, *Should be without End, Isa.* 9. 7. And the number of the Disciples (or Believers on the Word) were multiply'd; so that the Word multiply'd the Disciples thereof; and grew in Dominion over its Oppofers; and increas'd its Goverment in and amongst them: And this in Plainness and Simplicity, was the Growth, Multiplying, Increasing, and Prevailing of Christ the Word; and yet there was no more then one Christ prevailing, and increasing in his Government, and multiplying his Disciples; though *J. N.* cannot see, but there must of necessity be more then one Christ, if by the increase of the Word be understood of Christ: so that although he concludeth, it must needs be the Doctrine, contain'd in the Scriptures, intended by the increase of the Word, yet here he may see his Ignorance therein

Again, In pag. 9. & 10. *J. N.* saith, 'That in *Acts* '19. 20. the Preaching and Teaching of Jesus Christ is 'call'd the Word of God.

Answ. To this I have already answer'd, that the preaching of Jesus Christ is the Preaching of the Word; for his Name is call'd the Word: Yet is doth not follow, as *J. N.* would have it, that all the Disputings, which the Apostle had for the space of three Moneths, was the Word: Its true, he disputed and perswaded the things of the Kingdom (according to the Scriptures of the Prophets) by Vertue of the Word that was in him; so that all they of *Asia* heard the Word, or the sound thereof, when the Do-

Doctrine thereof was by it ſelf demonſtrated; *For, from you ſounded out the Word of the Lord,* ſaid the Apoſtle, 1 *Theſ.* 1. 8. But the Apoſtle did not call his Preachings and Diſputings the Word; but that which he preached: For he preached Chriſt; but his Preachings were not Chriſt, but a Teſtimony of him; as Chriſt ſaid concerning the Scriptures, *They are they that teſtifie of me, Joh.* 5. 39. By which it appears, that Chriſt was the Word which he preached, and which they in *Aſia* heard the ſound of, according to that Saying of Chriſt, *The Hour cometh, and now is, when the Dead ſhall hear the Voice of the Son, &c.* And therefore this Argument is but like the reſt, which make nothing to prove the Scriptures to be principally call'd the Word of God.

'Again, *(ſaith J. N.)* I ſhould have left proſecuting this 'Subject, but this Truth yet finding more Friends to plead 'its Cauſe, I am not willing to be a Hinderance, &c. And then quotes 2 *Cor.* 4. 1, 2. where the Apoſtle ſaid, *He had not handled the Word of God deceitfully.* 'Now *(ſaith J. N.)* 'what Word of God was this, which he had not handled 'deceitfully, but the Miniſtry he had receiv'd, even the '*Preaching* and *Teaching* of the Goſpel of Jeſus Chriſt, as is 'plain in the 3d, 4th. & 5th verſes? For, what he calleth 'the Miniſtry in the 1ſt verſe, in the 2d the Word of God, 'in the following he calleth it the Goſpel, and the preaching of Chriſt according to the Goſpel; ſo that its clear 'by this Witneſs alſo, that the Preaching and Teaching 'of Jeſus Chriſt, according to the Scriptures of the New 'Teſtament, &c. is properly and principally call'd, *The* '*Word of God.*

Anſw. Truly *J. N.* had need find better Friends, or ſome

ſome that ſpeak more pertinent to his buſineſs, then this which he hath here produced, or elſe he may labour (as before he ſaid he ſhould) long enough to prove Scripture the Word of God, and have all to do when he hath ended: For, if I ſhould grant that he called his Miniſtry, or that of, and from which he miniſtred, the *Word*; yet that doth not prove the *Scriptures* to be the *Word*; becauſe, the Life and Spirit of his Miniſtry is not contain'd in the Scripture: Or, if I ſhould acknowledge the *Goſpel* to be the *Word*; yet that doth not prove the *Scriptures* to be the *Word*; For, *The Goſpel is the Power of God*, as the Apoſtle ſaid, *Rom.* 1. 16. and ſo are not the Scriptures; and the Goſpel is Everlaſting, but the Scriptures are not ſo. But *J. N.* would make the Scriptures to be the Word, the Goſpel, the Miniſtry, and all; and jumbles all together, and then ſays, *The Apoſtle calls it ſo*; when the Apoſtle ſaith no ſuch thing; but ſpeaks of his Miniſtry; and of the Goſpel, which is the Power of God; and of the (Word, which endureth forever, which by the Goſpel, the Power) was preached unto them, 1 *Pet.* 1. 25.

And as to that Queſtion, 'What *Word of God* was this 'that he had not handled Deceitfully?

Anſw. I anſwer, It was the *Word* which was from the beginning, as *John* ſaid, 1 *Joh.* 1. 1. *Which they had Seen and Handled*; which were not the Scriptures; for they were not from the beginning: but the *Word* was, which they had handled, and which they handled not deceitfully; but in Simplicity declar'd openly, what they receiv'd by its ſecret operation, and mighty working in them (according as Chriſt commanded them) without adding

thereto, or diminiſhing therefrom; and hence it was that they ſaid, *They Handled it not Deceitfully.*

'Again, *(ſaith J. N.)* The ſecond VVitneſs, that 'appeareth to countenance this Truth, is in *Col.* 1. 25. 'where the Apoſtle calleth, the Preaching of the Goſpel 'the Word of God: but for the better underſtanding of 'this VVitneſs, let us ſee verſ. 23. where the Apoſtle 'uſeth theſe words to the Church, *If you continue in the 'Faith, grounded and ſettled, and not remov'd from the Hope 'of the Goſpel, which you have heard, and which was preached 'to every Creature under Heaven: Whereof*, he ſaith, in 'verſ. 25. *I* Paul *am made a Miniſter:* But what to do? 'He anſwereth, *To fulfil the Word of God:* Now, what 'Word of God was this that *Paul* did fulfil, but only his 'Miniſtry, in Preaching and Teaching of Jeſus Chriſt, 'according to the Goſpel, which he here calleth the *Word* 'of God? So that there is no Truth more plain then this, 'that the Scriptures of the New *Teſtament* are properly and 'principally call'd the Word of God.

Anſw. Surely *J. N.* hath a great Conceit of his blind Affirmations; it appears, as oft times I have ſeen it, *viz.* That Ignorance in ſome is as great a Cauſe of Confidence, as ſound Knowledge is in others: VVhat Reaſon hath *J. N.* from the Scriptures before mention'd, to affirm the Scriptures of the *New Teſtament* to be properly call'd the *Word of God?* Or the Word there ſpoken of by the Apoſtle to be meant the Scriptures, which he ſaid were given him to fulfil? For, in the next verſe he declareth what that VVord was, viz. *The Myſtery which hath been hid from Ages, and from Generations; but now made manifeſt in his Saints:*

Saints: To whom (ſaith the Apoſtle) *God would make known what is the Riches of the Glory of his Myſtery amongſt the* Gentiles, *which is, Chriſt in you the Hope of Glory.* [Mark Reader] He ſaith, The VVord which he was to fulfil, was the Myſtery, &c. and the Myſtery was, Chriſt in them, &c. So that the VVitneſs, that *J. N.* produceth, teſtifieth againſt his Affirmation as abſolutely as may be, to the utter overthrow of his Cauſe, by which the Ignorance and Blindneſs of *J. N.* appears.

But then he ſaith, in pag. 12. 'I ſhall give but one 'Scripture more for the Proof of this *Truth*, and that is, '*Tit.* 2. 5. *Where the Apoſtle calleth the Doctrine of Chriſt, the 'Word of God*: For *(ſaith he)* let us ſee what the Apoſtle 'ſaith in the firſt verſe, where he giveth *Titus* a Charge, 'to preach ſound Doctrine; and layeth down the particu-'lars thereof, what he ſhould preach, and the Perſons di-'ſtinctly to whom he ſhould preach: and giveth them 'Inſtruction in the 5th verſe, That they ſhould walk to 'the Doctrine or Teaching anſwerably; and the Reaſon 'he gave was this, *Leſt the word of God ſhould be Blaſphem'd*: 'ſo that the Doctrine he gave in Charge to *Titus*, with 'all the particulars of the Doctrine, the ſame in the 5th 'verſe he calls, *The Word of God.*

Anſw. That Concluſion is utterly falſe; he doth not ſay (nor in effect ſay) That the Doctrines, with all particulars of the Doctrines, are the Word: Nor can it rationally be concluded, That it was the Scripture, or the Doctrine, that he ſpoke of, when he ſaid, *Leſt the Word of God ſhould be Blaſphem'd:* But rather, that worthy Name by which they were call'd (which Name, they who kept the Word deny'd not, as before ſhew'd) For, if they

ſhould not walk according to the Doctrine of the VVord, which they taught; the Ignorant that were without, or they that watched for Iniquity, might be ready to judge, that there was a difficiency in the VVord, by which they were taught, or in the Name which they profeſſed and walked in; and ſo be encourag'd to ſlight and ſpeak evil of the ſame: and thereby the VVord (by which they were taught) might be blaſphemed, through their not walking according to the Doctrine thereof, who made a Profeſſion of it: ſo that the Apoſtle, in ſaying, *Leſt the Word of God ſhould be blaſphem'd*, doth not at all call the Doctrine the VVord; nor doth this in the leaſt ſerve to prove the Scriptures to be properly call'd the *Word of God*; although thereupon J. N. thus concludes, *That there is nothing more evident then this Glorious and ſaving Truth, That the Scriptures or two Teſtament, &c. are properly and principally call'd the Word of God.* But what the Scriptures offer'd by him, with his Arguments thereupon (which I have before ſtated and anſwer'd) do make for his purpoſe, I ſhall leave to the truly Juditious and Impartial Reader to judge.

'The next thing (*ſaith F. N.*) I ſhall inſiſt upon, are 'the Reaſons, for the Confirmation of this Point, or gra-'cious Truth, that I have aſſerted, &c. and I ſhall la-'bour to ſhew that all thoſe places, that I have brought 'to prove Scriptures to be the VVord of God, will ſtand 'firm, &c.

Anſw. All the Scriptures which he hath brought, I have already before examin'd and explain'd, and I cannot but look upon it as ſuperfluous, to go twice over with one VVork, as *F. N.* hath done; for that which is unſound,

ſound, or not right in the Ground, Bottom, or Foundation, can never be made ſound or right by Repetitions: but the Subject before ſtated by *F. N.* is unſound, and not true, as before prov'd; and therefore can never be made ſound and true by Repetitions; for which cauſe (as alſo upon conſideration, that this ſame Subject hath been already oft ſtated, and anſwer'd to, by ſeveral of us, as is notoriouſly evident by ſeveral *Books*, now in Print) I look upon it (as I ſaid before) ſuperfluous, to go over with the Repetitions of *F. N.* it being chiefly but a Repetition of the above ſited Scriptures, paraphaiſed upon once more by him, which I have before examin'd, and ſpoken to: And therefore ſhall omit taking further notice thereof at this time; and proceed to his next Subject or Aſſertion, in the 22th and 23th pages of his Book, where he ſpeaks as followeth.

Concerning Scriptures being a Perfect Rule for all Men, &c.

'HAving thus prov'd the Scriptures to be the Word, '&c. I ſhall therefore ſhew briefly, That the Scrip-'tures, I have ſo prov'd to be the Word of God, that 'they are a Perfect Rule for all men to walk by, and no 'other; and this *(ſaith he)* is clear from *Mat.* 28.20. where 'Chriſt gives his Diſciples Commiſſion to preach the 'Goſpel, and ſaith, *Teaching them to obſerve all things what-'ſoever I command you*: and ſo likewiſe in *Mark*, where 'Chriſt confirmeth the ſame Commiſſion, &c. *Mark* 16. '15, 16. Now this was not only to be preached for men

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'to hear the ſound of, but alſo to believe and obey the 'ſame: And this Truth is confirm'd in *Acts* 3. 22. where 'its ſaid, *A Prophet ſhall the Lord your God raiſe up unto you,* 'of your Brethren, (ſaith Moſes) like unto me, him ſhall you 'hear in all things, whatſoever he ſhall ſay unto you: Obſerve 'that, *Him ſhall you hear in all things*: From whence we 'may learn, That Chriſt gives no Licence to his People 'to pick and cull his Wayes, but to hear and obey him in 'all things, whatſoever he ſhall ſay unto them. And 'that the Scriptures are in force as a Perfect Rule, ſee 'Rom. 16. 25, 26. where the Apoſtle doth affirm the Au- 'thority thereof, and ſaith, *The Myſtery that was kept ſecret* 'ſince the World began, is now made manifeſt by the Scripture of 'the Prophets, according to the Commandment of the Everlaſting 'God, and made known unto all Nations for the Obedience of 'Faith, &c.

Anſw. Reader, I would not be miſ-taken in my Intentions, as though, *I went about to under-value the Scriptures of Truth*; or, *as though I had ſlight eſteem of them* (for, I do in reallity own them; and do acknowledge them to contain many true Teſtimonies of him, whoſe Name is call'd the Word of God; who is the perfect Way to the Father; and the alone Guide, that leadeth unto Life eternal; a Leader and Commander unto his People, appointed of the Father: I ſay, I own the Scriptures to contain many true Teſtimonies concerning him, and concerning many other things; and that they ought to be believ'd, &c. But that they are therefore a Perfect Rule for all men to walk by, and none other, I cannot own; for, they no where teſtifie of, or concerning themſelves: And if it were certainly ſo, That they were a Perfect Rule, and

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no other (as *J. N.* affirmeth) then it muſt of neceſſity follow, That they, who have not the Scriptures, are without a Perfect Rule; and that before the Scriptures were written, the Ancients and Worthies of God, as, *Abraham, Iſaac, Jacob, Noah, Lot, Enoch, &c.* had no Perfect Rule to walk by; except he could prove, That the Rule by which they walked *(and by which* Abraham *was to walk before God, and be Perfect)* was no more to be a Rule, after the Scriptures were written; the which I no where find recorded in the Scriptures: But contrariwiſe, That ſame Rule, by which they walked, bore Witneſs unto the Scripture: And the Scriptures offer'd by *J. N.* do not at all prove, that they are a Perfect Rule; except it could be prov'd, that they contain all things that Chriſt commanded his Apoſtles to preach and teach, which in reaſon none can conclude; for, although the Scriptures be a part of what they preacht and taught, yet there is but very little of what they taught and preacht declar'd in them; nor indeed, little at all of the Preachings and Teachings of the moſt part of the *Apoſtles*; therefore, if their Preachings and Teachings be the Perfect Rule for all men to walk by, then the Scriptures are not indeed that Perfect Rule, they containing in them ſuch a ſmall part of what they preacht and taught.

Again, It cannot be underſtood, That the Scriptures were the Goſpel that was preacht to every Creature under Heaven; for, a great part of the People under Heaven, never heard (nor heard of) the Scriptures: *But the Goſpel was preached to, or in, every Creature under Heaven, Col.* 1.23. Therefore the *Scripture* is not the *Goſpel.*

And again, The Goſpel that they preached, was, and is Everlaſting: But the Scriptures cannot be rationally underſtood to be Everlaſting, becauſe they are things

that are ſeen, which are temporal; therefore the Scriptures are not the Everlaſting Goſpel, but the Power of God is, *Rom.* 2. 16.

And what doth that ſaying of *Moſes* avail, to prove the *Scriptures* a perfect Rule for all men to walk by? For, if that Prophet was, and is to be heard in all things, then he is to be looked unto as a Guide, and Commander, and Ruler; and if a Ruler, then his Spirit, by which he rules, is the Perfect Rule above Scripture.

And as to his ſaying, 'The Apoſtle confirms the Scripture to be a Perfect Pule by theſe words, *The Myſtery that was kept ſecret ſince the World began, is now made manifeſt, and by the Scriptures of the Prophets, &c.*

Anſw. What, though that great Myſtery was made manifeſt, according to the *Scriptures* of the Prophets, that doth not prove the Scriptures a Perfect Rule for all men to walk by; for, the Manifeſtation of that Myſtery by the Scriptures of the Prophets, was no more but their perſwading (or ſhewing) them out of *Moſes* and the Prophets concerning Jeſus, *Acts* 28. 23. of whom all the Prophets bore Teſtimony: For this Jeſus, concerning whom the Apoſtles (by Revelation and Commandment of the Everlaſting God) perſwaded the People, was the Myſtery that had been hid, as the Apoſtle to the *Coloſians*, cap. 1. ver. 26, 27. declareth, ſaying, *The Myſtery which hath been hid from Ages and Generations, but now is made manifeſt, &c.* Which is Chriſt in you the Hope of Glory [Mark] *Is now made manifeſt*: So here was the manifeſting of that Myſtery, by the Scriptures of the Prophets, even by perſwading them, or ſhewing them out of the Prophets concerning Jeſus: ſo that the Apoſtle doth not affirm (nor in effect affirm)

affirm) in the Scripture, *That the Scriptures are a Perfect Rule*; but ſimply declares, That by the Commandment of the Everlaſting God they made known that Myſtery (or preached Jeſus) by (or out of) the *Scriptures* of the Prophets, who had teſtified of him that was to come, and was then come according to their Teſtimony, who is the Way, the Myſtery, and the Word, which all are to hear, obey, and keep.

But then ſaith *F. N.* 'This is that Rule that Chriſt 'directeth unto in *Joh.* 5. 39, 40. where Chriſt ſaith, *Search* 'the Scriptures, for in them ye think to have Eternal Life: and to 'take away all Objections, as if it were only their *thoughts*, 'and not really ſo, he addeth theſe words, *And they are* 'they which teſtifie of me: and by way of Reproof, becauſe 'they did not ſo do, he again ſaith, *You will not come to me* 'that you may have Life; by which he plainly ſheweth, that 'there was Life therein, by dutiful Obedience by Faith 'in him; ſo that here the great Prophet and Teacher of 'his People ſendeth us to the *Scriptures*, as a Rule through 'Faith to come to Life.

Anſw. How wilfully blind this man ſeems to appear, or like one that would put out his own Eyes, and others alſo! to wreſt and pervert the words of Chriſt in ſuch a groſs and ſhameful manner, by tearing of them in ſunder, and mixing his own Imaginations therewith, to make them look quite another way, or to import another thing; for that which *F. N.* argueth Chriſt confirmeth (*viz.* Their thoughts of having Life in the *Scriptures*) he indeed reproved, as the words in themſelves without wreſting clearly ſignifie; for ſome Tranſlations render it thus, *Ye ſearch the Scriptures, for in them ye think to have*

Eternal Life; and they are they which teſtifie of Me; and ye will not come unto Me: Mark, *Ye ſearch, &c.* he tells them they did ſearch; but why? becauſe they thought to have Eternal Life in them, which were but a Teſtimony of him, who was the Life; and he (by way of Reproof to them, for not believing on him, in whom Life was, and of whom the *Scriptures* (which they ſearched) did teſtifie) ſaid, *Ye will not come unto me that ye may have Life:* [Mark] his *Me* here ſpoken of, that they would not come to for Life, was not the *Scriptures*, but Chriſt Jeſus, of whom the Scriptures teſtified: ſo that he did not plainly ſhew, *That there is Life in the Scriptures*, as *F. N.* (either wilfully or ignorantly) affirmeth; nor directs to them as *A Rule to come to Life*: But reproves them becauſe they did not come unto him for Life, of whom the *Scripture* teſtified: ſo that the moſt *F. N.* hath done by this Argument is, even manifeſted his perverſe crooked ſpirit, by which he wreſts and perverts the Scriptures, and would ſet them in the place of Chriſt, to give Life: But what is the End of the crooked *Serpent* in this Work, but to keep people from coming unto Chriſt the *Power of God*, through which Life Eternal is received by all that follow and obey him, who is the Truth, whoſe Spirit of Truth will lead into all Truth, as a certain Rule for all to walk by, and in, which Chriſt directed them to wait for, as a Guide to walk by; and the Apoſtle exhorted them to walk in the Spirit, ſaying, *There is no Condemnation to ſuch, &c. Rom.* 8. 1. *Gal.* 5. 16. *Acts* 1. 4, 5. And all this the ſubtil *Serpent* doth under pretence of Promoting (and not Perverting) the right Way of God, and Rule of Life; but this ſerves not (as before ſhewed) to prove, That Chriſt directed to the Scriptures, as a Rule to come to Life; but that he reproved them

them for that they would not come to him, who was the the Life, that they might have Life.

But then ſaith *J. N.* 'This Truth is confirmed in '*Paul's* Epiſtle to *Timothy*, chap. 3. verſ. 15, 16, 17. where 'the Apoſtle ſheweth, the Scriptures are able to make us 'wiſe unto Salvation through Faith in Chriſt Jeſus (And from hence *J. N.* argueth) 'That if the Scriptures are 'able to make us wiſe to Salvation through Faith that is 'in Chriſt Jeſus, then the Scriptures are a Perfect Rule 'for all men to walk by, and none other: But the Scrip-'tures are able to made us wiſe unto Salvation through 'Faith that is in Chriſt Jeſus; therefore the Scriptures 'are a Perfect Rule for all men to walk by, and none 'other.

Anſw. To which I anſwer, That Argument is falacious; for, though the Scriptures are able to make wiſe to Salvation through Faith that is in Chriſt Jeſus; yet it doth not follow (according to the ſequel of the major) that the Scriptures (the Faith in Chriſt Jeſus being left out, as *J. N.* hath done) are a Perfect Rule for all men to walk by, and none other; becauſe its through that Faith which is in Chriſt Jeſus, that they are able to make wiſe, &c. which Faith he makes no mention of in his Aſſumption and Concluſion, that they are a Perfect Rule, &c. by which the Falaciouſneſs of his Argument appears.

And indeed its neceſſary, that all ſhould underſtand how the Scriptures are able to make wiſe unto Salvation, through Faith, &c. for, the Scriptures here ſpoken of (and which Chriſt ſpoke of, when he ſaid, *Ye ſearch*

the Scriptures, &c.) cannot be otherwiſe underſtood then the Scriptures of the old Teſtament, becauſe the other was not then written: And thoſe Scriptures of the Prophets were they that teſtified of Chriſt, who is the great Salvation of God: And God ſaid by the Prophet, *He had given him a Covenant of Light to lighten the* Gentiles, *to be for Salvation to the Ends of the Earth*: And the Prophets likewiſe ſhewed the time when, and the place where this *Meſſiah* ſhould be born and brought forth in that Body which was prepar'd for him; in which old *Simeon* beheld the Salvation, to wit, *The Light of the* Gentiles, *and the Glory of* Iſrael: ſo that the Scriptures of the Prophets, containing in them ſo many clear and infallible Teſtimonies of the great Salvation of God, and of the time and place of the Appearance thereof, they were able through Faith in Chriſt to make him wiſe, or to give an Underſtanding, that he was the great Salvation of God that was then appear'd, according to the Teſtimonies of the Prophets, which from a Child he had known: And ſo on this wiſe, coming to the Knowledge of the great Salvation of God by Faith in him, he in the ſame Faith did doubtleſs follow him, as a *Sheep* that knew his Voice, that ſo he might receive Life Eternal (which he gives to his Followers) and become an Heir of that Salvation, which through Faith in Chriſt he was made wiſe unto; and ſo coming as a *Sheep* to be a Follower of the true *Shepherd*, he own'd him for his only Guide, and his Spirit as the only Rule to walk by, and to ſpeak by, whoſe Preaching was thereby, even with words that it ſelf taught, 1 *Cor.* 2. 13.

And this is that Perfect Rule which cannot be corrupted, as the Scriptures may, as *J. N.* confeſſeth; and

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ſo cannot be ſaid to be a Perfect Rule, if corrupted: And indeed *J. N.* is one that greatly corrupts them (as he ſtates them) thinking thereby to prove them a Perfect Rule, even as before ſhewed.

The next Argument to prove Scriptures a perfect Rule is, 'That if the Scriptures be given by Inſpiration, and 'are profitable for Doctrine, for Correction, for Inſtru-'ction in Righteouſneſs, that the Man of God may be 'perfect, throughly furniſhed unto all *Good Works*, then 'the Scriptures are an Abſolute and a Perfect Rule for all 'men to walk by, and none other: but the Scriptures are, '&c. therefore, &c

Anſw. That the Scriptures (though not all Scriptures) were given by Inſpiration of God, I ſhall grant; and that they are profitable, as aforeſaid, I ſhall acknowledge: but that they are therefore an abſolute and a perfect Rule for all men to walk by, and none other, as *J. N.* affirmeth, that I do not acknowledge, but deny; becauſe that may be profitable to man in order to the perfecting of him to all Good Works, which may not be an abſolute and perfect Rule for him to walk by, and none other; as for inſtance, One man may be profitable to another in teaching and inſtructing of him by the Spirit of the Lord, to walk in the Light and Spirit of the Son of God, which the Father hath ſent into the Heart, that ſo by that Spirit, and the Power of it, he may be able to deny all Unrighteouſneſs, and be furniſhed thereby perfectly to perform all *Good Wooks*; herein I ſay one man may be profitable to another, and yet it cannot therefore be ſaid, That that man, who is ſo profitable &c. is an abſolute and perfect

Rule

Rule for all men to walk by, and no other; for it were ridiculous: ſo that although the Scriptures be profitable, as aforeſaid; it doth not at all follow (as *J. N.* concludeth) that they are therefore a Perfect Rule, and no other.

But that Word, Light, or Spirit of Truth in the inward parts, from whence the Scriptures proceeded, and which by the Scriptures we are inſtructed to walk in, to hear, and obey (which cannot be corrupted, as the Scriptures may) that is the alone, abſolute, and perfect Rule, all men ought to walk by, and none other, as ſaith the Scripture, *Nehemiah 9. 20. I gave them my Good Spirit to inſtruct them.* And this is that Rule or Leader which Chriſt directeth to, *Even the Spirit of Truth, which will lead into all Truth, Joh. 16. 13.* the ſame the Apoſtle directeth to, ſaying, *Walk in the Spirit, and you ſhall not fulfil the Luſts of the Fleſh* [Mark] What more Perfect Rule can be then that which keeps from the fulfilling the Luſts which bring forth ſin; for if the Luſts be not obey'd and fulfilled, the ſin is not acted; therefore ſaid the Apoſtle, *He that abideth in him ſinneth not*; by all which it appears that *J. N.* hath not proved that the Scriptures are a Perfect Rule, and none other: Neither do the Scriptures any where teſtifie of themſelves, as a Perfect Rule, excluding all other: But frequently bear Teſtimony unto that one antient ſtanding RULE, which was from the beginning, from which the Scriptures were given forth, and which they direct unto.

'Again, (ſaith *J. N.* pag. 26.) For further Confir-
'mation of this Truth I ſhall add ſome few Arguments
'more, that the New Teſtament Way is a Perfect
'Rule

'Rule for all men to walk by, and none other.

Anſw. This wholy alters the Caſe; for it is not the New Teſtament Way being a Perfect *Rule*, &c. that we are contending againſt; neither will his proving the new Teſtament Way to be a perfect Rule, at all prove the Scriptures to be a perfect *Rule*; except he could firſt prove the Scriptures to be the New Teſtament Way, which he is never able to do; for its declared in the Scriptures called the New Teſtament, That Chriſt, who is God's Covenant of Light, ſaid, *I am the Way, the Truth, and the Life, Joh.* 14.6. *Abide in me, &c. cap.*15.4. *And my Sheep hear my Voyce, and they follow me, and I give to them Eternal Life, Joh.* 10. 27, 28.

Another New Teſtament Way or Perfect *Rule* then this, for men to walk in, and by, I no where read of in the Scripture of Truth; but this Way (as the New and Living Way) which leads to the Holieſt of all, is frequently borne witneſs of in the Scriptures, which (as before I have ſaid) contain many Teſtimonies concerning this Juſt One, who is the Way, the Word, the Truth, &c.

And indeed, the whole ſcope or drift of the Scriptures, or of what is contained therein, is to direct and enduce people to walk in him, and according to him, who is the Way, the true *Shepherd*, that carries his Lambs in his Arms (Mark, if his Lambs are in his Arm, then he is eſſentially preſent with them.)

And I do no where read in the Scriptures that they are called the New Teſtament, or the New Teſtament Way; but they teſtifie of the New Teſtament, that it is the Spirit that giveth Life, as in 2 *Cor.* 3.6. the Apoſtle ſaith

ſaith, *Who hath made us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life:* And they teſtifie of the Way, that it is Chriſt, ; ſo that the Way of the Spirit (which is the New Covenant) is Chriſt, and they that are led by the Spirit, they walk in Chriſt the New Teſtament Way; ſo that if *J. N.* had proved the New Teſtament Way to be a perfect Rule,&c. it had ſerved nothing for his purpoſe to prove the Scriptures a perfect Rule, they being proved not to be the New Teſtament; as alſo ſaid the Angel unto *John*, cap. 19. verſ. 10. *The Teſtimony of Jeſus is the Spirit of Propheſie*: though I do acknowledge, as before, That this New Teſtament, or New Covenant, or Teſtimony of Jeſus is teſtified of in the Scriptures of Truth; yet they are not the thing, nor do they contain the thing in them which they teſtifie of, as *J. Newman* ſeems to imply they do, as hereafter may be ſignified.

But inſtead of proving the New Teſtament Way a *perfect Rule*, he goeth about to prove the Scriptures a *perfect Rule*, but never proves (nor goes about to prove) them to be the New Teſtament Way; but takes that for granted (as far as I perceive) although that is the principal matter wherein the Controverſie lies betwixt us, which I plainly perceive *J. N.* doth not underſtand, though he hath ſo deeply engag'd himſelf: For, if he could have proved the Scriptures, called the *New Teſtament*, to be the *New Teſtament Way*, I ſhould not have put Pen to Paper to have contended againſt their being a *perfect Rule* for all men to walk by: But herein is the great Miſtake amongſt many (as alſo in this man) They put the Dead Letter for the Living Word, and the Scriptures for the Way, and ſo would ſet them in the ſtead of the thing which they do

but

but teſtifie of; and thereby keep people alwayes learning, and never able to come to the knowledge of the Truth, which ſanctifieth and ſetteth free, 2 *Tim.* 3. 7. *Joh.* 8. 32. *Joh.* 17. 17.

Then *J. N.* like a man fighting with the Wind (or like one that ſets up a Poppit of his own, and ſuppoſeth it to be anothers, and then lies fighting with it, when he has done) rumbles over a great deal of ſtuff (like one that wanteth Work) contending againſt a Third Covenant, or a Third Teſtament Way, arguing in the 26th page of his Book, 'That if a Third Covenant, or a Third Teſtament Way 'hath not been any where promiſed of God, then the 'Second is ſtill in force, for all men to walk by, and 'none other. And for my part, I know none that aſſert a Third Covenant, or a Third Teſtament Way; nor yet any that deny the Second to be in force: ſo that *J. N.* hath buſied himſelf to no purpoſe, as I ſaid before, like one beating of the Air; but I do not intend ſo to buſie my ſelf, to contend againſt him about things in which I am not concern'd: For, as I ſaid, I own no other Covenant nor Teſtament Way, but the *Second Covenant*, which God promiſed by the Mouthes of his Prophets, ſaying, *Jer.* 31. 33. *This ſhall be the Covenant that I will make, &c. I will put my Law in their Inward Parts, and write it in their Hearts; and will be their God, and they ſhall be my People: And they ſhall no more teach every man his Neighbour*, ſaying, *Know the Lord; for they ſhall all know me, &c.* And in *Iſa.* 59. 21. he ſaid, *This is my Covenant with them, ſaith the Lord, my Spirit which is upon thee, and my Words which I have put into thy Mouth ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, ſaith the Lord, from hence forth and for evermore.* [Mark] This Law and Spirit with-

in, the New Covenant, the New Teſtament Way, teſtified of in the Scriptures of Truth, to be an Everlaſting Covenant; this we own to be a Perfect Rule for all men to walk by, unto the End of the World, and none other. And for a third Covenant, or third Teſtament Way, I know none aſſert it; therefore I ſhall not trouble my ſelf to contend about it; but ſhall leave that part of his Book for thoſe whom it concern, if there be any; though I cannot well but obſerve, that he hath offer'd many fooliſh, falacious and ignorant Arguments; pretending thereby to prove the New Teſtament Way ſtill in force, and to be ſo to the End, which I have already granted (and ſhall be ready ſo to do at all times) but ſtill he miſtakes the matter, by putting the Dead Letter in the place of the Quickning Spirit; and directeth people to the Letter for Life, when its only the Spirit that giveth Life, as before is ſignified; and ſo he ſtumbleth at the Stumbling-Stone; a Rock, which many have run againſt, and have been ſplit.

And ſo after he hath rumbled over divers ſylogiſtical Argments, which ſerve to ſignifie, that he loves to hear himſelf talk *Logick*; thereby ſtill labouring to prove, *That no Third Covenant, or third Teſtament Way is to be expected, for which cauſe the Second is to ſtand in force unto the End, &c.* He then, in page 42. of his Book, comes to lay down ſome ſad Conſequences, 'Which will *(as he ſaith)* follow by 'denying the Scriptures to be the Word of God, and by 'making them inſufficient as a Rule in order to Man's Sal-'vation; and firſt, *(ſaith he)* It taketh away the general 'Ground of Faith from all men. 2dly, It denyeth the 'Ground of Faith for the Remiſſion of ſins. 3dly, It ma-'keth void the Exerciſes of Faith in the precious Promiſes 'of God; for what hath Faith to exerciſe it ſelf in, but 'only

'only the Promiſes of God in the Scriptures? 4thly, 'It denieth the Comforts of Faith; for all the Com-'forts that Faith can bring to the ſoul, muſt be bro[u]ght 'from the precious Promiſes of God in the Scripture. '5thly, It Deſtroyeth the Support and Supplyes of 'Grace to the Soul in a time of Affliction; and to de-'ny the Scripture to be the Word of God, is to deny 'the Fountain and Well-ſpring of Comforts to the Soul. '6thly, It denieth the Knowledge of Acceptance with God. '7thly, If the Scriptures be denied to be the Word of 'God, and thereby made inſufficient as a Rule, &c. then 'all men are left in the dark; for no man is able to know 'that God will ſave any, but by his Word, which is con-'tain'd in the Scriptures; for this is the Word of Salvati-'on, or that which directeth to the Means by which we 'ſhall obtain Life. 8thly, Without this (meaning Scrip-'ture) we know not that there is any God, or Chriſt, or 'Salvation by God in Chriſt, &c. Laſtly, It leaveth men 'to walk by Fancy or Imagination, &c.

Anſw. To all which I ſhall anſwer, That for as much as we (the People of God called *Quakers*) do not aſſert or own a third *Teſtament Way*, which *J. N.* ſeems to fight againſt and oppoſe; it would be as ſuperfluous for me to reply to his Sylogiſms, as it hath been in him to offer them; and I ſhould (therein) but anſwer a *Fool* according to his *Folly*, and ſo become like unto him, which I am no way enclined to do; but ſhall proceed to examine, whether or no thoſe dreadful Conſequences, aſſerted by *J. N.* will follow the denying of the Scriptures to be the Word of God, and a Perfect Rule for all men to walk by, and none other.

First, How doth it take away the general ground of Faith from all men, to deny the Scriptures to be the Word, and Rule, &c. ſeeing the Word is ſtill owned to be in beeing, and to be heard, which was the Ground and Author of the Faith of *Abraham*, and the Holy Men of God, who believed before the Scriptures were written? And becauſe they believed, therefore they ſpoke forth the Scriptures: by which it appears, That the Faith, that was once deliver'd to the Saints (which we are earneſtly to contend for) was received by them through hearing of the Word, before the Scriptures were written; and therefore the Scriptures were not the Ground of their Faith: ſo that to deny the Scriptures to be the Word of God, is not to deny or take away the Ground of that Faith, which by the Spirit or Word was once deliver'd to the Saints: For the Apoſtle, in 1 *Cor.* 12. 9. declares the Ground of the Faith which the Church had receiv'd (and which he labour'd in the Word (which wrought mightily in him) for the building of them up in) to be the Spirit, when he ſpoke of the diverſity of Gifts which they had receiv'd; he ſaid, *To another is given Faith by the ſame Spirit:* And this doth not at all oppoſe or contradict that Scripture which ſaith, *Faith comes by Hearing, and Hearing by the Word of God*; becauſe the Father, Word, and Spirit are one Subſtance, and are not divided (but the Scripture is not one Subſtance with the Father and Spirit) ſo that he who heareth the Word heareth the Father and the Quickening Spirit alſo.

2 *Cor.* 4. 13.

And this Author of Faith (as I ſaid before) was heard and believed before the Scriptures were written; and remains the ſame this day as yeſterday, and the ſame for-

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ever, a Foundation of Faith that ſtandeth ſure, and is not a far off from every one, *but is nigh, even the Word nigh thee, in thy Heart and in thy Mouth*; and this is the Word of Faith which the Apoſtle preached, and which we preach, by the hearing of which Faith cometh: ſo that denying the Scriptures to be the Word is not to deny the Ground and Foundation of true Faith; neither is it in the leaſt to under-value the holy Scriptures, which ſo frequently teſtifie of the Ground, and Foundation, and Author of the true Faith.

Secondly, And as for his affirming, 'That to deny the 'Scriptures to be the Word, is to deny the Ground of 'Faith for the Remiſſion of ſins.

Anſw. I anſwer No; if the Word be the Ground (as moſt true it is) the Ground is not deny'd by denying Scriptures to be the Word; becauſe the *Scriptures*, which teſtifie of the Word, are before proved not to be the Word.

And they which had the Seal of Acceptance with God, had (without Controverſie) the Seal of Remiſſion of ſins; becauſe, without Remiſſion there can be no Acceptance, But the Servants of God had the *Seal* or Teſtimony of Acceptance with God, even ſome before any part of the *Scriptures* were written, as *Abel, Enoch, Abraham, &c.* therefore the Scriptures were not the Ground of Faith for the Remiſſion of ſins, but the Word which was before the *Scriptures* were written: ſo that to deny the *Scriptures* to be the Word of God, is not to deny the Ground of Faith for the Remiſſion of ſins.

And the Prophet *David*, who ſometime complained, *Pſal.* 38. 4. *That his Iniquities were gone over his head as a*

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Burden too heavy for him to bear; afterwards declar'd, *Pſal.* 103. 12. *That as far as the Eaſt is from the Weſt, ſo far had the Lord removed his Tranſgreſſions from him*: Now where did the *Scriptures* tell him that his Iniquities were put ſo far from him? Or how were they the Ground of this Faith by which he thus ſpoke, and by which he had this Evidence of the Remiſſion or Removing of his ſins? Was not the Word, which was ſettled in the Heavens, and which was a Light to his Feet, &c. the Ground of this Faith: Which Word healed him when he was in Diſtreſs, and when his Wounds ſtunk becauſe of his Folly; which Word ſtill remaineth, and is owned as the Ground of Faith for the Remiſſion of ſins, though the *Scriptures* be not acknowledged to be the Word.

Thirdly, And for his ſaying, 'It maketh void the Exerciſes of Faith in the precious Promiſes of God; for, 'what hath Faith to exerciſe it ſelf, but only the Promiſes 'of God in *Scripture*, &c.

Anſw. I anſwer, The true Faith, which Chriſt is the Author of, hath the Power of God (in which it ſtands) to exerciſe it ſelf in, as the Objects thereof; through which Power of God (which is the Goſpel) Life and Immortality is brought to Light, 2 *Tim.* 1. 10. as Fruit of that Faith which ſtands in Chriſt the Power; ſo that Vertue and Knowledge is thereby added to the Faith, by which the true Believer is built up in his Holy Faith: ſo that denying the *Scriptures* to be the Word doth not make void the Exerciſes of Faith, nor take away the Ground in which true Faith ſtandeth, as *J. N.* vainly imagineth; becauſe the Scripture is not the *Power of God*, in which the

the true Faith ſtandeth: Neither doth it follow, as *F. N.* aſſerteth, *That Faith muſt be exercis'd in Scripture, or elſe upon Fancy and Imagination*; becauſe it may be exerciſed in the Power of God, as in the true Ground thereof, which is neither Scripture, nor Imagination, nor Fancy; for the Apoſtle ſaid, *That his Speech and Preaching was not with enticing words of man's Wiſdom, but in Demonſtration of the Spirit and of Power, that their Faith might not ſtand in the Wiſdom of Man, but in the Power of God*, 1 *Cor.* 2. 4, 5. And in this are the Exerciſes of that true Faith, which (by the Spirit or Word) was once deliver'd to the Saints, and which we now earneſtly contend for. But *F. N.* by this Aſſertion ſignifies that he is a *Stranger* to the Power of God, in which true Faith ſtandeth, and therefore we may rationally conclude, That he is alſo Reprobate concerning that Faith which Chriſt the Power of God is the Author and Object of.

Fourthly, He ſaith, 'It denyeth the Comforts of Faith; 'for all Comforts that Faith can bring to the ſoul, muſt 'be brought from the Promiſes of God, according as they 'are laid down in the Scripture, &c.

Anſw. Here *F. N.* abſolutely limits God, without any *Ground or Reaſon, or Warrant for ſo doing*; as though *God*, who is the Fountain of all true *Comfort*, could not convey true *Comfort* to the *ſoul* of a Believer by his Faith, but he muſt firſt fetch it from the *Scripture*; and ſo in effect the *Scripture* muſt be ſet above *God*, or at leaſt, in the Place of *God*.

But what *Scripture F. N.* hath to prove this his abſurd Affirmation, I know not; he hath produced none to prove that

that, nor indeed any of the ſad Conſequences, which he ſaith will follow the denying the *Scriptures* to be the *Word of God*, and *Perfect Rule, &c.* we have only his bare word for it; but whether that be of ſufficient authority to enduce us to believe his Aſſertions, I leave to the juditious Reader to judge; ſeeing that Chriſt ſaid to the Woman of *Samaria, That the Water that he would give, ſhould be in him that received it as a Well ſpringing up to Eternal Life*, Joh.4.14. & again, Joh.7.38,39. ſaid, *He that believeth on Me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of Living Water: But this ſpake he of the Spirit, which they that believe on him ſhould receive.* [Mark Reader] The Spirit that they ſhould receive that believed on him (and whoſe Faith ſtood in the *Power of God*) was that Living Water that ſhould be in them ſpringing up unto Eternal Life, or that ſhould flow up in them through Faith; and this *Comfort* their Faith did not fetch from *Scripture*, but by their Faith was known to dwell in them, *as their Everlaſting Comforter, that was to abide with them forever*, even the Spirit of Truth, according as Chriſt promiſed, *Jo.*14.16,17. ſo that to deny the Scripture to be the Word, is not to deny the *Comforts* of Faith, becauſe that the *true Comforter* was known by Faith, and is known by Faith to remain though the Scripture may be taken away; and yet it doth not deny the *Comfort* of the Scripture neither, unto thoſe who have the underſtanding thereof.

Fifthly, J. N. ſaith, 'It deſtroyes the Support and 'Supplies of Grace to the ſoul in a time of Affliction, '&c. and to deny the Scriptures to be the *Word of God*, is 'to deny the very Foundation and Well-ſpring of *Com-*'*forts* to the ſoul in Affliction, which is brought out of

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'the Promiſes in the *Scriptures* to the ſoul, &c.

Anſw. This Aſſertion is like the former, only the laſt part thereof ſomewhat more groſs Blaſphemy, without any *Scripture Argument* to prove any part thereof, only his own Aſſertion, as in the reſt, though full contrary to the Teſtimony of the Prophet, who ſpeaking of the Affliction of the ſoul ſaid, *When the Enemy ſhall come in like a Flood the Spirit of the Lord ſhall lift up a Standard againſt him:* That was the Support and Relief of the ſoul in the time of its Affliction, according to the Prophets Teſtimony; and the ſame *Support* the Children of Light do ſtill witneſs, whoſe Faith ſtands in the *Power of God*, and whoſe Truſt is in that Name which is a *ſtrong Tower.*

And for his calling the *Scriptures* the very Fountain and Well-ſpring of *Comforts*, &c. Its groſs Blaſphemy, and a Robbing of God, who is a Spirit, and who is the Fountain of all *Good*, whoſe Spirit (as before ſhewed) is in them that believe as a Well ſpringing up unto Eternal Life; for the *Scriptures* no where call themſelves the Fountain, nor have the holy Men of *God* ſo called them; but they teſtifie of him who is the *Fountain of all Good:* Neither are they in themſelves any where called the *Well-ſpring of Comforts*; but they teſtifie of the Spirit of Truth, the *Comforter*, that it ſhall be in them that believe, a Well ſpringing up unto Eternal Life: ſo that *J. Newman* to make good his Argument, if he could, Blaſphemouſly putteth the Dead Letter in the place of God, and in the place of the Living Spirit.

Sixthly, He ſaith, 'It denieth the Knowledge of Ac-'ceptance with God; for if the *Scriptures* be deny'd to be

'the *Word of God*, then who knoweth what God will ac-'cept, &c? and who knoweth what God counteth ſin 'and wickedneſs, &c.

Anſw. To which I anſwer, This is in part anſwer'd already; for *Enoch, &c.* had this Teſtimony, *That he pleaſed God*, Heb. 11. 5. before the *Scriptures* were written; and that Teſtimony was the *Seal of Acceptance* with *God*, which I dare affirm every true Believer will acknowledge; and this Teſtimony of Acceptance he did not receive from *Scripture*; for there was none; but he obtain'd it by Faith, which the Word (that was in the Beginning) was the Author of, as the Apoſtle ſaid, *He that believes hath the Witneſs in himſelf*, 1 *Joh.* 5. 10. by which it appears, That the Knowledge of Acceptance, or the *Seal* of being Well-pleaſing unto God, is not the *Scriptures*, but the Spirit of Faith.

But that *J. N.* and others, may ſee the *Confuſion* that he runs into while he is fighting againſt the Truth, I inſert his own words in the 77th page of his *Book*, and compare them with this Aſſertion; he ſaith, 'I ſhall freely 'own the giving forth of his bleſſed Spirit into the Hearts 'of his Children, whereby they are directed into his Moſt 'Holy Will, by the enlightening of their ſpirits by that 'Holy Spirit of Promiſe, by which they know their Adop-'tion; and alſo, by the ſame Spirit can own God to be their 'Father, &c.

Thus far are his own words, by which the Reader may eaſily judge whether or no *J. N.* doth not ſpeak abſolutely contrary to the Belief or Perſwaſion of his mind, in ſaying, 'If the *Scriptures* be deny'd to be the *Word of God*, 'it denieth the Knowledge of Acceptance; and who then

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'knoweth what *God* accounteth ſin and wickedneſs, &c. I ſay, let the Reader but compare his *Confeſſion* concerning the Spirit with his Aſſertion concerning the *Scripture*, and he ſhall ſee his *Contradition* ſufficiently; for, if the giving forth of the Spirit directeth into the Knowledge of the Moſt Holy Will of the Father, then by the ſame Spirit, what is contrary to that muſt abſolutely be known alſo; and how then can it be ſaid, that without Scriptures be owned to be the *Word of God*, the Ground of the Knowledge of Acceptance with God is deny'd; ſeeing that which manifeſts the will of the Father, manifeſts that which is acceptable to him, and thereby its known? And all this may be known by the Spirit, as *J. N.* confeſſeth, to the wounding of his own Work. And indeed, What he hath acknowledged is to be known by the Spirit, is even enough for any man to know, or enough to give Satisfaction to every *Soul*, who breathes after the Knowledge of Acceptance with God: For what can give more ſatisfaction to a man, then to know the holy Will of God by his Spirit, and to know his Adoption, and to know that God is his Father? Certainly there is no cauſe for him that hath this Knowledge to queſtion his Acceptance with God: And this may be known without Scripture, even by the holy Spirit of Promiſe, as *J. N.* confeſſeth: therefore to deny the Scriptures to be the *Word of God*, doth not deny the Knowledge of Acceptance with God; and thus out of his own Mouth he is judged.

Seventhly, He ſaith, 'If the Scriptures be denied to 'be the Word of God, &c. then all men are left in the 'dark, &c. for no man is able to know that God will ſave 'any, but by his Word, which is contain'd in the Scrip-

'tures; for this is the Word of Salvation, or that which 'directeth to the Means by which we ſhall obtain Life, '&c.

Anſw. That none are able to know that God will ſave any, but by this Word, that I ſhall eaſily acknowledgd; becauſe its the Word only that is able to ſave: but that the Scriptures are this Word, or alone able to ſave, that I do not acknowledge, but deny; and *J. N.* hath produced no *Proof* for his Aſſertion, but only his own Affirmation, nor indeed can he: although he boldly ſaith, *They are the Word of Salvation*, yet they no where ſay ſo of themſelves; but they teſtifie of the Word of Salvation, and *That it was ſent unto the Children of* Abraham, *and unto all amongſt them that feared God*, Acts 13. 26. [Mark] This was not the *Scriptures* that were ſent amongſt them; but the *Word of Salvation*, or that Word which is able to ſave, *Jam.* 1. 21. which the Apoſtle there beſought the Children of *Abraham* to receive with Meekneſs, calling it the *Ingrafted Word*, or as ſome *Engliſh* Tranſlations have it, *The Word that is grafted in you*: ſo this is the *Word* that is able to ſave, the *Word of Salvation*, the *Word of Faith in the Heart, &c.* which *Word* was in the Beginning, the Author of the Faith of the Fathers; by which *Jacob* knew that God would ſave, even before *Scriptures* were written, which made him ſay (*Gen.* 49. 18.) *O Lord, I have waited for thy Salvation:* By all which it appears, That to deny the *Scriptures* to be the *Word of God*, doth not leave men ſo in the dark, as *J. N.* affirmeth, but that they are ſtill in a capacity to know that God will ſave; and alſo to ſee the Salvation of God, which is promiſed to them that order their *Converſation* aright.

And whereas he ſaith, 'That the Scriptures direct

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'to the Means by which we ſhall obtain Life.

I Anſwer, I ſhall eaſily acknowledge that; for, as I have before ſaid, they contain many true Teſtimonies of him, who is the alone Leader unto Life; and they are profitable for Doctrine, for Inſtruction, &c. that people may be directed to Chriſt the Way, which they teſtifie of; and that they may be turned from Darkneſs to the Light, which diſcovers the Darkneſs; and that they may come to receive with Meekneſs the ingrafted Word, or the word which is grafted in them, by it to be taught, and led unto the Poſſeſſion of Life; for this is the Means by which Life is obtain'd, which the Scriptures teſtifie of, and direct unto; and for this Work we own the *Scriptures* to be profitable.

But this doth not run paralel with the Affirmation of *J. N.* in the 24th page of his *Book*, where he affirmeth, 'That Life was in the Scriptures; for its one thing to ſay, 'that there is Life therein; and another thing to ſay, they 'direct to the Means by which Life is obtain'd. If *John Newman* aſſerted no other thing then the latter, there had been no Controverſie about this Point; for, ſo far we own the *Scriptures*: But his Confuſion ſheweth what his ſpirit is, oft-times contradicting and oppoſing himſelf, as is uſual with thoſe that oppoſe the Unchangeable Truth.

But I perceive, an Objection may ariſe in the Ignorant concerning this thing, *That if the Word which is able to ſave, be grafted in people, and be nigh unto all, even in the Heart and Mouth; why then are not all ſaved? or, why do not all ſee the Salvation of God? or, why did the Apoſtle Exhort them to receive it with Meekneſs, if it were in them already?*

I Anſwer, though the Word, or Spirit, (which is one) was in them, yet they being diſobedient thereunto, did not receive it, or had not received it; but had alwayes reſiſted it, as the Apoſtle tells them, *Acts* 7. 51. and ſo were like unto thoſe that *Job* ſpoke of, ſaying; *They are of them that rebel againſt the Light, who know not the Way of it*, &c. *Job* 24. 13. ſo that although the Word, or Light, or Spirit be in a people, and they rebel againſt it, or reſiſt the reproofs and Inſtructions thereof, or do diſpite to the ſtrivings thereof; how can ſuch be ſaid to have received it, for they only receive the Word, and the Spirit, that receive the Reproofs and Inſtructions thereof, and in them it is known to be a Spirit, or Prince of Peace, and a Word of Life, and Conſolation, and ſuch know their Beloved to lye all might betwixt their Breſts; but although he be nigh even in the hearts of many, they cannot be ſaid to receive him, while they rebel againſt him; and therefore they are not ſaved, but condemned by him; *For this is the condemnation that Light is come, and men love Darkneſs rather then Light, Joh.* 3. 19. and though he lighteth every man that comes into the World; yet its only they that receive him, (the Light) that he gives Power unto, *Joh.* 1. 12. by which it appears that all that were enlightned by him, did not receive him, ſo that the Light, the Word, the Spirit, may be in people, and yet they that received it, but reject it in its Reproofs, Counſels, and Inſtructions, and therefore they are not ſaved by it, but condemned; for which cauſe it was needful for the Apoſtle to Labour to turn them from Darkneſs to the Light, wherewith they were enlightned, & to Exhort them to receive with meekneſs, the engrafted Word, or to ſubmit unto the operation

tion of the Word that was in them, that by it they might be ſaved; for none experimentally knows its ability to ſave, but they, who receive the Reproofs, and Inſtructions of it, and are Doers, or Obeyers thereof; and ſuch are taught thereby (as by the Univerſal Grace, which hath appeared unto all men, which bringeth ſalvation) to order their Converſation aright, through which they come to ſee the great Salvation of God.

Eighthly, Now I come to the eighth, ſad Conſequence that *F. N.* ſaith will follow denying the Scripture to be the Word of God, 'Without this (ſaith he) we know 'not that there is any God, or Chriſt, &c. neither do we 'know what God counteth unclean, or what he counteth 'holy, &c.

Anſw. If by what God counteth Unclean, and what Holy, he meaneth the things appertaining to the Life and Converſation of People, then the denial of *Scripture* to be the *Word of God* doth not hinder People from knowing what is Unclean and what is Holy: Notwithſtanding, we cannot own the *Scriptures* to be the Word; yet we own that to be unclean which is ſo accounted in the *Scriptures* of Truth in the Goſpel Diſpenſation, and that to be holy which in them is ſo accounted, and that the one ought to be choſen and the other refuſed: but if there were no *Scriptures in being*, yet are people in the ſame capacity to receive the Knowledge of thoſe things, as they were before the *Scriptures* were written; or as the *Gentiles* were, who had not the outward Law, yet in Life and Converſation ſhewed forth the Works of the Law that was written in their Hearts; and if thoſe *Gentiles* were now here, they

they would condemn the Ignorance of *J. N.* who ſaith, *Without Scripture none know whether there be a God, or what he counteth Unclean, and what Holy*: For all the *Heathen Poets* and *Philoſophers*, who had not the Scriptures, generally acknowledged a Supream Power and Beeing, which all were to be ſubject to, ſome calling of it by one name, and ſome another; but while they acknowledged the thing, it is ſufficient to ſignifie, that if the Scriptures were not in beeing, yet People might know that there is a *God*: And they are not only in the capacity that the *Gentiles* were, who knew and confeſſed, *That there was a God, and ſhew'd forth the Works of the Law written in their Hearts*; but alſo, in the capacity that the Fathers of old were; who did not only know that there was a *God*, but knew the only true *God*, and were the acceptable Worſhippers of him before Scriptures were written.

And theſe things I ſpeak not in the leaſt to under-value the Scriptures, or out of a ſlight eſteem of them; for they are very profitable for Inſtruction, &c. and ſo I own them, and have great eſteem of them; yet if people have no more Knowledge then what they carnally receive therefrom, I may ſay as the Apoſtle ſaid, *That what they know, they know naturally, as bruit Beaſts; and indeed, knew nothing as they ought to know*: And thoſe that he thus ſpake to had the *Scriptures*, that were then in beeing; yet had not the Knowledge of God, which he ſpoke to their ſhame, 1 *Cor.* 15. 34. So that the End of my thus ſpeaking is, to enduce people not to reſt in a *Notional* or *Traditional Knowledge* concerning *God*, which is fecht into the Comprehenſion out of *Scripture* by the Wiſdom that is from below; but that all may encline unto the Inſpiration of the Almighty, which giveth Knowledge, and wait.

wait in the Light which ſhineth in the Darkneſs; or take heed unto the Word in the Heart, as unto a Light that ſhines in a Dark place, until the Day-ſtar ariſe there, that will expel the Darkneſs, by which the Underſtanding hath been clouded; and until the Light ſhine out of the Darkneſs, which gives the Knowledge of the glory God in the Face of Chriſt Jeſus: And this is that Knowledge which is ſaving, and is of concernment for all to come to; becauſe (whatſoever notional Knowledge they have) they that have not the Knowledge of God, ſhall be puniſhed with Everlaſting Deſtruction from his Preſence, 2 *Theſ.* 1. 8, 9.

Ninthly, And Laſtly, *J. N.* ſaith, 'That to deny the 'Scriptures to be the *Word of God*, &c. is to leave men to 'walk by Fancy or Imagination, leaving that holy Rule, 'wherein Life and Salvation is declar'd, &c.

Anſw. This is but like the reſt (*viz.*) His own Aſſertion, without farther Proof: But whether denying the Scriptures to be the *Word of God*, be to deny them to be believed, as containing true Teſtimonies concerning the Word (for ſo I have alwayes owned them) I may leave to the Reader to judge; and how it leaves men to walk by Fancy or Imagination (while *J. N.* himſelf ſaith, *That the Bleſſed Spirit directeth into the Knowledge of the moſt holy Will of the Father, and that thereby the Adoption is known, and God owned, &c.*) ſeems very ſtrange; for, the Light and Spirit reproves all Imaginations and Fancies, and leads into all Truth thoſe who receive the Reproofs and Inſtructions thereof: And therefore the denying of the Scripture to be the Word, while the Word in the Heart (which the

Scripture teſtifieth of) is owned, people are not left to walk by Imagination, but by the Word, which is a Light to the Feet of thoſe who take heed unto their Wayes, according to the leadings of it: And the Help and Comfort that is to be found in the Scriptures People are not depriv'd of neither, though they are not owned to be the Word: So that *J. N.* hereby and others, may ſee plainly that thoſe ſad conſequences do not follow the denying the Scriptures to be the Word of God, and Rule, &c. as *J. N.* vainly imagin'd, and boldly without Proof affirmed: And what do all thoſe Affirmations ſignifie more then this, That *J. Newman* (for all his large Profeſſion of Knowledge and Underſtanding) is ignorant of the Holy Spirit, Power and Word of God, without which none can be born again? And ſo himſelf is found in the Unregenerate-ſtate, and worſhipping according to the oldneſs of the Letter; a Blind Leader of the Blind, which all are to beware of; for its ſuch that lead people captive laden with Sins and divers Luſts, alwayes learning, but never able to come to the Knowledge of the Truth, which ſets free, and which ſanctifieth, which is the Word, as Chriſt ſaid, *John* 17. 17. but labours to keep them from enclining to the ſanctifying Word, which the Prophet declared ſhould be their Teacher, which their Ears would hear behind, ſaying, *This is the Way, walk in it*; when they turn to the Right-Hand, or to the left, *Iſa.* 30. 21.

And thus having briefly gone through with the principal Scriptures and Arguments produced by him, to prove the Scriptures to the *Word of God*, and *Perfect Rule, &c.* and with the ſad Conſequences which he affirmed would follow by denying of them ſo to be: I ſhall leave it to the Reader

Reader to judge, 1ſt, Whether the Word, ſo oft ſpoken of, as before, may be underſtood to be the Scripture? or 2dly, Whether that Word may not be underſtood to be that which was before the Scriptures were written, which ſo oft-times came unto the Prophets, by vertue of which they gave forth the Scriptures? and 3dly, Whether the Rule of the New Covenant be the Scriptures, called the New Teſtament? or 4thly, Whether the Rule of the New Teſtament be not the Law written in the Heart, even the Law of that Spirit which the Apoſtle ſaid was the New Teſtament? and 5thly, Whether thoſe ſad Conſequences do follow by denying the Scriptures to be the Word, or no, as *F. N.* hath affirmed?

Concerning Chriſt being the Word of God.

AND now I ſhall come to the next thing which he inſiſts upon, which is, *Chriſt being the Word of God*; in which I obſerve he will own, *That he is call'd ſo, but he is not really ſo*, pag. 49. *and that he is call'd by many Names comparatively, as a Door, a Vine, an Enſign, a Star, a Lamb, &c. but yet he is not really any of theſe*, pag. 50.

Anſw. What abſurdities are here? might not *F. N.* as well have ſaid that though Chriſt is called Chriſt, yet he is not really ſo: and although he is called a Saviour, yet he is not really ſo? hath he not the ſame ground for the one, as the other? If Chriſt be not really what he ſaid he was, is it not to make him a Lyar? whether is it more ſafe to believe what Chriſt ſaid himſelf was, or to believe what

John Newman ſaith he was? For *J. N.* altogether contradicts Chriſt's ſayings in Scripture concerning himſelf; for Chriſt ſaith, *Joh.* 15. 1. *I am the True Vine*; But *J. N.* ſaith, in the 50. Pag of his Book: *he is not a Vine.* Certainly the greateſt Truth that I can perceive demonſtrated in this matter, is, *That J. N. is no Branch of the True Vine, nor yet grafted into it*; for if he had been a Branch in the Vine (or a member in the Body that holds the Head) he would have known that Chriſt is really a Vine; and he would have alſo known that he is really all thoſe things which he ſaid of himſelf, and which they that knew what he was to them, ſaid of him; and that it is by the diverſities of the Operations of this one Lord, that he is known to be really all thoſe things, but *J. N.* hath ſufficiently declared himſelf to be a ſtranger to the diverſities of the operations of this one Lord, by denying him to be really what he affirmeth himſelf to be; and ſo hath given Chriſt the Lye, of which let him repent, before it be to late.

But what's the cauſe that he thus works, and ſhuffles, and denys Chriſt before men, to be what he ſaid he was, and what they that knew the diverſities of his operations declar'd him to be? is it not to take away the Key of Knowledg, to hinder them from going in at this Door, that are entering? is it not to keep people from believing, that the operation of the Word in the Heart (which is a Hammer knocking for reſception) is the appearance of Chriſt, leſt they ſhould be converted thereto, by its own operation, and thereby be healed of all their putrifying ſores? and is not this to do the Divel's work, to ſhut Chriſt and his ſaving Power out of his People, as though he whom the Apoſtle ſaid, *aſcended far above all Heavens that he might fill all things*, could be circumſcribed onely to a Body of Fleſh?

[Mark]

[Mark] he did not only ſay, that *he aſcended into Heaven*; neither do I deny, (but acknowledge) that *he ſits at the right Hand of God in Heaven*: But he alſo ſaid, *that he aſcended far above all Heavens, that he might fill all things*: And becauſe he fills all things, therefore *None need ſay, who ſhall aſcend into Heaven to fetch Chriſt from above, or who ſhall deſcend into the deep to fetch him up, &c. for the Word is nigh unto thee in thy Mouth; and in thy Heart, which is incomprehenſible, and filleth all things*; ſo that all may look unto him and be ſaved, even to the Word, which is really the Word, and is able to ſave the Soul even to the uttermoſt from all iniquity whatſoever; but *J. N.* would not have this Word to be properly Chriſt, by any means, but ſhifts, and ſhuffles, and wreſts the Scripture; and brings in his Meanings, as though they were of more credit, then the plain words of Scripture; and would fain put out our Eyes with his Atoms: But in the true Light, which makes all things manifeſt, he is ſeen, comprehended and denyed to be any true Follower of Chriſt, or Branch of the true Vine, or ſpiritual Worſhipper.

But then (in the 50. Page of his Book) where he affirmeth, 'that Chriſt is not really the Word; though ſo 'called (*he ſaith*) there is an objection brought againſt this 'Truth in *Joh.* 1. 1. where the Evangeliſt ſaith; *In the 'beginning was the Word, and the Word was with God, and the* 'word was God; from whence (*ſaith he*) they object, and 'ſay, *That Chriſt was the Word from the beginning*; which thing '(*ſaith he*) I cannot grant; for this place doth not prove, 'Chriſt, as Chriſt, to be the Word from the beginning; 'but it proveth the Word to be God from the beginning, 'for Chriſt was not Chriſt in the beginning, but the Word 'was God in the beginning; but Chriſt was in time, when 'the Godhead had taken Fleſh to it ſelf, and not before, &c.

And

And in pag. 51. he ſaith, 'It cannot be underſtood, that 'Chriſt, as Chriſt, ſhould be the Word of God, from, or 'in the beginning; or yet called the Word of God; for 'he was not Chriſt till he took to himſelf Fleſh in the 'Womb of *Mary*; therefore Chriſt, as Chriſt, could not 'be the Word of God from the beginning.

Anſw. Mark Reader, whether or no the Affirmations of *F. N.* do not frequenly contradict the Teſtimonies of Chriſt and his Servants; for the *Apoſtle*, ſpeaking of the ſpiritual *Rock*, which follow'd *Iſrael*, of which they all drunk, ſaid, *That Rock was Chriſt*, 1 *Cor.* 10. 4. But *F. N.* affirms, *That Chriſt was not Chriſt till he took to himſelf Fleſh, &c.* Therefore he contradicts the *Apoſtle's* Teſtimony, who ſaid, *That Rock was Chriſt*; and therefore is not to be received.

Again, The Apoſtle ſaid (by vertue of the Revelation of the Father) *That Chriſt was the Son of God*, Mat. 16. 16, 17. *Thou art the Son of God:* And this Chriſt the Son of God, *was glorified with the Father before the World was:* For that was Chriſt that ſaid, *Glorifie thy Son with the ſame Glory that he had with thee, &c.* Therefore Chriſt was Chriſt before the World was, and before he took to himſelf Fleſh.

And whereas *F. N.* ſaith; *He cannot grant that Chriſt was the Word from the Beginning.*

Anſw. That doth not at all weaken the Teſtimony of *John*, who ſaid, *The Word was with God in the Beginning*; for his Teſtimony doth as much prove, *That Chriſt was the Word in the Beginning*, as it doth, *That the Word was God*; and *F. N.* in effect confeſſeth it; but that he is blinded, being

being a *Stranger* to the Spirit that giveth Underſtanding, and being gone from the *Scriptures* (which elſewhere he ſeems ſo much to applaud) into his own Imaginations and Fancies; for ſaith he, *He was not Chriſt till he took to himſelf Fleſh*; and he that took to himſelf Fleſh, he acknowledgeth *to be the Word*, by which he confeſſed, *Chriſt was the Word before he took Fleſh*; by which alſo in effect he acknowledgeth, *That the Fleſh that he took in the Womb of the Virgin, was not Chriſt, but the Fleſh that Chriſt took*; thus much his own words import; but I know he will not like to hear of it, becauſe it ſo deeply woundeth his own Cauſe.

And ſo after *J. N.* hath rumbled through many Nonſenſical Arguments, labouring thereby to prove, *That Chriſt is not really the Word of God, but only comparatively ſo call'd, &c.* he findeth another Objection in p. 56. brought againſt his Affirmation, 'And is (ſaith he) in 1 *Pet.* 1.23. 'where the Apoſtle ſaith, *Being born again, not of corrup-* 'tible, *but of incorruptible, by the Word of God which liveth and* 'abideth *forever:* Which *Word*, ſaith the Objector, is 'Chriſt; and the great Reaſon that is urged, is, *Becauſe it* 'liveth and abideth *forever:* But *(ſaith he)* theſe words make 'nothing to prove this *Word* here to be Chriſt; for *(ſaith* 'he) the Apoſtle ſaith in verſ. 25. *The Word of the Lord en-* 'dureth *forever; and this is the Word which by the Goſpel is* 'preached unto you. *(And from hence* J. N. *argueth)* 'That 'the Preachings of the Apoſtles according to the *Goſpel*, 'was that *Word* by which they were born again, and which 'endureth forever.

Anſw. To which I anſwer, as ſometime before upon

on *occaſion* have ſaid, There is a difference betwixt the the Thing Preached, and the Preachings of the Thing; and betwixt the Thing Witneſſed or Teſtified of, and the Teſtimony or Witneſs concerning the Thing: So that although the *Apoſtle*, by the *Goſpel*, *(which is the Power of God)* preached the Word, and preached Chriſt; yet the Preachings or Declarations of the *Apoſtle* cannot properly be called Chriſt, *who is without beginning of Dayes or end of Life*; nor can they properly be call'd the *Word*, which abideth forever; and ſo cannot be concluded to be that by which they were born again: This Shift will not ſerve the turn of *F. N.* to perſwade us, *That the Word which the Apoſtle preached was not Chriſt, or that Chriſt was not that Word by which they were born again*; for, when ever he preached the *Word* he preach'd Chriſt; and yet his Preachings were neither the *Word* preached, nor yet Chriſt; but Chriſt preached was the *Word* by which they were born again, which liveth and abideth forever, as is evident by the Scripture before mention'd, which proves a Block too heavy for *F. N.* to remove out of his way.

Again, In pag. 57. he ſaith, 'This Word cannot be 'underſtood of Chriſt, becauſe it is here called the 'Seed.

Anſw. Yet it may be underſtood of Chriſt, and cannot otherwiſe be rightly underſtood of Chriſt; becauſe, as the *Apoſtle* ſaid, *Gal.* 3. 16. *The Seed is Chriſt.*

Again, In pag. 58. he ſaith thus, 'Neither do I go 'about to rob Chriſt of his Title, but do acknowledge 'him to be called the *Word of God* comparatively, as 'he.

'he is the Father's Mouth, and ſpeaketh the Father's 'words, &c.

Anſw. Hereby we may perceive that *J. N.* will not own Chriſt to be the *Word*, no more then in effect he owns the Prophets and Apoſtles to be the Word; for he owns Chriſt to be the Word but comparatively, and not really ſo, and but as he is the Father's Mouth to ſpeak the Father Words, and ſo were the Prophets and Apoſtles the Father's Mouth, and ſpoke his words, as the Spirit gave them utterance: So that if he was called the Word only becauſe of that, every one of the Prophets may be as well called the Word alſo, becauſe they were his Mouth, and ſpoke his words.

But what Abſurdities are theſe, that *J. N.* runs into, to make Chriſt not to be the Word, really ſo? I muſt needs acknowledge he exceeds (in one thing) all ſorts of People profeſſing Chriſtianity, that ever I ſpoke with, or heard of; for I never heard of any, nor ſpoke with any, but would acknowledge Chriſt to be really the Subſtantial Word, though they will (many of them) plead for the Scripture to be the *Word* (or as ſome ſtile it, *the Material Word*) alſo: But *J. N.* affirms the Scriptures to be properly and principally the *Word*, and Chriſt but comparatively the *Word*, and not really ſo: So that he out-ſtrips all (in promoting the Scriptures, and in under-valuing Chriſt) that ever I heard of; and it is not his wreſting of Scriptures, and jumbling his own Interpretations and Imaginations amongſt them, that will effect his Deſign, or will prove Chriſt not to be the *Word of God*, really ſo; nor yet to be Chriſt before he took Fleſh, &c. For the Teſtimonies of himſelf, and of his Servants concerning him, (which *J. N.* by his Imaginations labours to make of

none effect) will ſtand valuable and credible, *viz.* That Chriſt, who (as *J. Newman* confeſſeth) took Fleſh in the Womb of the Virgin, was the *Word* with God in the Beginning; and that the *Rock* which follow'd *Iſrael* was Chriſt, before he took Fleſh; and that this *Word* which by the *Goſpel* the Apoſtle preached, was Chriſt which he preached; and that the preachings, declarations, or words of the Apoſtles were not the Word preached; and that the *Word preached* (and not the Preachings of it) was that by which they were born again, and which lived forever; and that the true Chriſt was the Son glorified with the Father before the *World* was, and is without Beginning of Dayes or End of Life; the *Root* of *David*, and his *Off-ſpring* alſo; the Firſt and the Laſt, the Beginning and the End, and the Joy of many Generations; the Quickening Spirit that dwells in his People; the expreſs Image of the Father's Subſtance, whom the Heaven of Heavens cannot contain, who is aſcended far above all Heavens that he might fill *all things*, who is the *Light* of the *Gentiles*, and the *Glory* of *Iſrael*: This is my Beloved, and this is my Friend; and he that hath an Ear to hear, let him hear.

Concerning Chriſt Within being the true Saviour.

THe next thing he undertakes, is, (pag. 60.) to prove that the true Chriſt doth not dwell in any man, as he is Chriſt, but inſtead of ſo doing, he goes about to prove, that the Body of the true Chriſt, that he took upon him, and in which he ſuffered, roſe again out of the Sepul-

Sepulchre, and that it doth not dwell in man; and ſo (as in divers things before) he appears like one that beats the air, or that loves to hear himſelf talk; for he oppoſeth that, which I know none affirm; and affirms that, which none, that I know of, deny; for I know none that deny that his Body was raiſed out of the Sepulchre; nor none that affirm that Body to dwell in man; ſo that I am not concerned to take farther notice of thoſe things; though the true Chriſt, which was the *Rock*, that followed *Iſrael* in the Wilderneſs, and that was the Son glorified with the Father before the World was, for whom that Body was prepared to do the Father's Will in, who is aſcended where he was before, and is again glorify'd with the ſame *Glory* that he had with the Father in the Beginning; who is aſcended far above all Heavens, that he might fill all things: This true Chriſt (I ſay) I muſt own to be a Quickening Spirit, and to dwell in man; and this is that Interceſſor which the Apoſtle ſpoke of, ſaying, *Rom.* 8. 26, 27. *But the Spirit it ſelf maketh Interceſſion for us with Groanings, which cannot be utter'd: And he that ſearcheth the Heart knoweth the mind of the Spirit; becauſe he maketh Interceſſion for the Saints, according to the Will of God.*

And although it be aſſerted by *F. N.* 'That Chriſt 'is with the Father, and ſits at the Right-hand of the Fa-'ther in Heaven with a *Body* of Fleſh; and therefore can-'not be in man.

Anſw. I anſwer, I do not deny that he ſits at the Right-hand of the Father in Heaven, with that very Fleſh and Blood which gives Life Eternal to all that partake thereof: but *F. N.* hath no *Proof* for his being there with an

Humane Body of Flesh and Blood, that cannot inherit the Kingdom.

But what! Doth his being at the Right-hand of God in Heaven hinder his *In-dwelling in man*, more then it hinders his being in the *Bosom* of the Father? Might he not as well have said, *That he cannot be in the Bosom of the Father* (as *John* testified, cap. 1. vers. 18.) *because he sits at his Right-hand*, as say, he cannot be in man, because he is there? Or might he not as well have said, He cannot be at the Right-hand of the Father, because he is in the Father's *Bosom*? For, by what he hath said, he appears to exclude him out of his People (who is the Image of the Father, which the Heaven of Heavens cannot contain) and to confine him only to a *Body of Flesh*; though the Apostle said plainly, *That he ascended far above all Heavens, that he might fill all things*, Eph. 4. 10. by which it may plainly be understood, That his being at the Right-hand of the Father, and in the *Bosom* of the Father, doth no way hinder his being in man; but as he is at the Right-hand of the Father, and in the *Bosom* of the Father, so he is in man also: And they that know not this Christ in them, they are Reprobates, as the *Apostle* said, 2 *Cor.* 13. 5.

Again, In pag. 65. of his *Book* he saith thus, 'If he 'did ascend as Jesus, or a Saviour, then he had a *Body* of 'Flesh; for he was not Jesus, or a Saviour, as he was God, 'but as he was Man

Answ. That he ascended as he was Jesus and a Saviour, I own; but it doth not therefore follow, *That God was not a Saviour*; for, although *J. N.* boldly and blasphemously a-

affirmeth (without any *Proof*, as his uſual manner is) that he was not a Saviour as he was God, but as he was man: Yet it is eaſie to prove the contrary; becauſe the Word which was with God in the beginning, and which was God, is able to ſave; and therefore is a Saviour as he is God, and alſo as the Word manifeſted in the Fleſh (the Man Chriſt Jeſus, who is God's Salvation) for the diverſity of Names doth not add to his Ability, but to expreſs his Dignity, and the diverſity of his Operations, the diverſity of Names hath been given him; and yet ſtill is the ſame Lord under either of theſe Names, or in either of his Operations, whom the Prophet ſaid ſhould come forth of *Bethlehem Ephratah*, to be Ruler in *Iſrael*, *Whoſe Goings-forth* (ſaith he) *have been from of Old, from Everlaſting*, Mich. 5. 2. [Mark] Is not Chriſt he that is to be Ruler in *Iſrael?* And is it not he that is the Saviour? Then the Goings-forth of the Saviour have been from of Old, even from Everlaſting; therefore he is a Saviour as he is God, and was ſo before he took Fleſh.

And if this be too little to give ſatisfaction, That he is a Saviour as he is God, or that he was a Saviour before he took upon him Fleſh, then take farther the ſayings of God himſelf by his Prophets (and if you will not hear them, you will not hear though one ariſe from the Dead) Hoſea 13. 4. *Thou ſhalt know no God but Me; for there is no Saviour beſides Me*: And again, In *Iſa.* 43. 11. he ſaith, *I, even I, am the Lord; and beſides Me there is no Saviour*: By all which it appears ſufficiently that he is a Saviour, as he is God; and that his aſcending as a Saviour doth not prove that either the Spirit (or God) was not the Saviour, or that the Fleſh ſimply was the Saviour; becauſe it appears he was a Saviour before he took Fleſh upon him; and is Chriſt the ſame this day as yeſterday, and the ſame for-

ever,

ever, the Spirit that quickeneth; *For the Flesh profiteth nothing*, as Christ himself said, and therefore can be no Saviour, Joh. 6. 63.

And *Isa.* 45. 21, 22. he saith, *There is no God else besides me, a just God, and a Saviour; look unto me, and be ye saved*, &c. [Mark Reader,] beside the *Saviour* there is *no God*, as saith God himself by the Prophet; so that if the affirmation of *F. N.* and other such Professors be true; *That the body of Flesh that Christ took (which in Scripture is called the body of Jesus) be the onely Saviour*; then the Prophets Words must be false, or else, there must be no God, but the *Body of Flesh*, because, *there is no God else but the Saviour*, as said God; But to say, *There is no God, but that body of Flesh that the Word took*, would be gross and horrid Blasphemy; but such is the effect of the Affirmation of *F. N.* by which he may see his Ignorance, Presumption and Blasphemy; and this may suffice forever to stop the Mouthes of those who affirm *the body of Flesh that Christ took, to be the Saviour*, and do deny him to be *a Saviour as he is God.*

And that all may be informed where to look unto him (according to the exhortation of the Prophet) and be saved, observe what the Prophet *Amos* saith, Chap. 4. vers. 13. *he that declareth unto man what is his thought, the God of Hosts is his Name*, and (Jer. 17. 10.) *I the Lord search the Heart, &c.* by which thou mayest understand that this is God the Saviour, and Christ the quickening Spirit (*for Christ is God*, Rom. 9. 5.) that searcheth thy Heart, and sheweth thee thy thoughts; though thou hast thought him to be such an one as thy self, and hast set him at a distance in thy Imaginations; yet he is near at Hand unto thee, (the Word in thy Heart, who is a Searcher thereof; and a Discerner of thy thoughts, which he shews unto thee)

that

that ſo thou mayſt look unto him, to be led and inſtructed by his good Spirit of Grace, *which bringeth Salvation unto Light in all who are taught thereby to order their Converſation aright*, *Pſal.* 50. 13. and this is that free Grace *which hath appeared unto all men*, Tit. 2. 11, 12. by which the primative *Chriſtians* were taught (as by a ſtanding Rule, according to which they walked) And by which, *through Faith they were ſaved*, as the Apoſtle teſtified *Eph.* 2. 8. though many turned from this Grace into Wantonneſs, and did diſpite to the Spirit thereof, as they do at this day; And thoſe are they that Rebel againſt the Light wherewith every one is enlightned, and labours to render it inſufficient to ſave; not conſidering that this is that Grace that hath appeared to all, and by which they were ſaved, and which God ſaid unto *Paul, was Sufficient for him*; and ſo they trample under foot, that blood of the everlaſting Covenant, which is Drink indeed, by which they that walk in the Light are clenſed from all ſin.

But then he ſaith (in page 68.) 'There is an Objecti-'on brought againſt him from 2 *Cor.* 5. where *Paul* ſaith, '*Though he had known Chriſt after the Fleſh, yet henceforth know* '*I him ſo no more.* But in page 70. he ſaith. 'The *Apoſtle* 'is ſo far from denying to know Chriſt in a *Body of Fleſh*, 'though Glorified, that he doth affirm the ſame to the 'Church of the *Epheſians*, *Eph.* 5.30. where he ſaith, *We* '*are Fleſh of his Fleſh, and Bone of his Bone*: but (*ſaith he*) 'the *Apoſtle* did not intend to know Chriſt in the Fleſh at-'tended with all thoſe Infirmities as he was ſubject to in 'his ſuffering Eſtate.

Anſw. If by the Body of Fleſh that Chriſt had, he means the Church which the *Apoſtle* ſpeaks of, which was the

the *Body* of which *Chriſt* (the *Power* and *Word*) was Head, and they Members of, then I am one with him; for, his having that *Body* (after his Aſcention) I never denyed, nor intend to do ſo: but that *Body* could not be call'd the Saviour; for *Chriſt* was the Saviour of that *Body*, of which they were Members, was yet on Earth: And the *Apoſtle* was not without expectation of the ſame Sufferings (in meaſure) to attend *Chriſt* in thoſe Members of his *Body*, as had attended him before; for, in *Col.* 1.24. he ſaith thus, *Who now Rejoyce in my Suffering for you, and fill up that which is behind of the Afflictions of Chriſt in my fleſh, for his Body's ſake, which is the Church*; by which it appears, that Afflictions did ſtill attend thoſe Members of *Chriſt's Body*, who (as J. N. confeſſeth) *was Fleſh of his Fleſh, and Bone of his Bone*: And ſuch a *Body* we own *Chriſt* had after his Aſcenſion, and ſtill hath, though not free (as yet) from ſuffering Afflictions; yet his *Body* ſhall be faſhioned like unto his glorious *Body*; which is not ſo confined, as he vainly imagins they were Fleſh of his Fleſh, &c. This doth not in the leaſt prove that Chriſt is not in man, but rather the contrary; for can it be rationally concluded, that he ſhould be at a diſtance from the Members of his own *Body*? No certainly: If the *Body* be divided from the *Head*, it is no more a perfect *Body*, but dead *Members*: So that Chriſt, the Head (the Quickening Spirit) having men to be Members of his *Body*, of his *Fleſh*, and of his *Bone*, we may rationally conclude (if we had no other Evidence) That he is not at a diſtance from his *Body*, but preſent with them, and therefore in them, as himſelf ſaid, Joh. 14. 17. *He is with you*, and *ſhall be in you*: And in verſe 20. *At that day you ſhall know that I am in my Father* [Mark, in the Boſom of the Father] *and you in me, and I in you.*

Well

Well Reader, There are many things remaining in this *Book* of *J. N's* concerning Chriſt's being in man, and alſo out of him; to which an Anſwer might be return'd, to manifeſt his Ignorance and Confuſion, which for brevity-ſake I ſhall omit; for it would fill too large a Volumn to publiſh to the World at this time; eſpecially, becauſe thoſe ſame things have been anſwer'd by us again & again: yet I cannot well but obſerve ſome few things more, that his Confuſion and Oppoſing of himſelf may further appear.

Concerning the Spirit's Guidance.

IN pag. 84. ſpeaking of the Spirit being given to the Saints, he ſaith, 'It is of the ſame Beeing of the 'Father and Son; and alſo of the ſame Nature, Power 'and Tendency of both. And in pag. 54. he ſaid, 'That 'Spirit is God.

Anſw. If the Spirit given to the Saints, be of the ſame Beeing of the Father and Son, as *J. N.* in this place truly affirmeth; then it is of the ſame Subſtance of the *Father and Son*; for the ſame Beeing is the ſame Subſtance, and the ſame Subſtance or Beeing is not divided into ſeveral Beeings; therefore if the Spirit, which is of the ſame Beeing of the Father and Son be in man, then the *Father* and *Son* is (according to the meaſure thereof) in men alſo.

And herein *J. N.* hath contradicted his own ſayings in pag. 78. where he tells us of a diſtinct Beeing of *God* and *Chriſt* out of all men; *For if a part of the ſame Beeing of them be in man, how can it rationally be concluded that they are a diſtinct Beeing from their own Beeing in Man?*

[Mark Reader] I would not be miſtaken, but rightly *underſtood* in this matter, it being a matter of the great-

eſt weight and moment: I do not oppoſe the Beeing of God and Chriſt out of man, in the *higheſt Heavens*, nor in the *loweſt Hell*, becauſe Infinite and Incorruptible; but his ſo being diſtinct, as to exclude his Nature and Preſence from man, thereby denying his In-dwelling, is the thing which I oppoſe (and which *J. N.* hath confounded himſelf about) becauſe the *Beeing* of God (who is a Spirit) and *Chriſt*, who is the Quickening Spirit, cannot be divided [and *J. N.* in pag. 62. alſo ſaith, *Chriſt cannot be divided.*] And the Spirit of God, which is in man being of the ſame *Beeing* or *Subſtance* with the *Father* and *Son*: All which is that *Infinite Beeing* or *Subſtance*, which the Heaven of Heavens cannot contain; it cannot be ſaid, they have not a *Beeing* in man; but a meaſure of the ſame *Beeing* or *Subſtance* (which is not divided) ought as properly to ſaid in man, as in the higheſt Heavens: And this is that *God*, who is Light, 1 *Joh.* 1. 5. who is in all, through all, and over all bleſſed forever, whom the *World* by wiſdom can never attain to the *knowledg* of.

Again, If the Spirit be God, as *J. N.* in pag. 54. affirms, which is certainly true (becauſe God is a Spirit) and the Spirit be in the Saints, and in Man, leading into his moſt holy Will (as J. N. alſo confeſſeth in pag. 77, & 84.) Then how can it be ſaid, That *God that fills Heaven and Earth, who is a* Spirit, *dwells not in man*, as he elſewhere ſaith? Unleſs he will conclude the Spirit of God to be divided into ſeveral Beeings, which cannot be; therefore his *Beeing* is not only afar off, but near at hand, even in man; but that lofty One, that dwells in the high and holy place, is known alſo with him that is *poor*, &c. and his Delight is with the *Sons of men.*

Again, If the Spirit in the Saints be (as J. N. to the wounding of his *own Cauſe*, ſaith) of the ſame *nature, tendency* and *power* with the *Father* and *Son*; then there is a ſufficient Saviour

viour in man; for the *Tendency* of the *Son* is to ſave, as J. N. himſelf (I dare ſay) will acknowledge; and his *Nature* is to ſave which was the end of his coming, and he is of power to ſave; *For all Power in Heaven and Earth is given to the Son*; and the *Nature* of the *Father* is to ſave, as I have befor ſhewed out of the *Prophets*; therefore the Spirit, that is given into the hearts of People (which *reproves them for ſin*) being of the ſame *nature, power and tendence* with the *Father* and *Son*, is ſufficient to ſave; elſe it cannot be ſaid to be of the ſame *nature, tendency* and *power*: ſo that none need go far, or *look to the Hills and Mountains for a Saviour*; but look unto him that is nigh *(who is of power to ſave)* even to the *Light* or *Grace, that hath appear'd as a Reprover of the deeds of Darkneſs*; and this will *lead into all Truth, and ſave out of all Unrighteouſneſs*; and unto them that walk here, in Chriſt the Light (not after the Motions of the Fleſh) but after the Leadings of the Spirit, there will be no Condemnation. And although this *God* who is Light, and is a Spirit, *be a God afar off alſo*, as being that *Infinite Incomprehenſible Fulneſs that fills all things*; yet all that can be *known* of him by any man, is manifeſted within man, *Rom.* 1. 19.

And thus the Confuſions and Contractions of *J. N.* appears, who thereby declares, that he hath not the knowledg of Chriſt nor of God, to exerciſe his Faith in; nor yet doth he keep to Scripture neither, to exerciſe his Faith therein; but is ſeen and diſcovered to have his mind and his Faith exerciſed in Fancies and Imaginations, which is the cauſe of his thus contradicting himſelf, & of his affirming ſo many Abſurdities, and Blaſphemies, without ſound reaſon or Scripture Arguments, ſometimes dividing Chriſt and his Spirit, and ſometimes acknowledging them to be of one and the ſame being, and ſometimes joyn the Spirit and Scriptures, and arguing that they cannot be ſeparated; and

the reaſons he gives is, becauſe the Scriptures are the givings forth of the Spirit; and yet notwithſtanding will ſay, *Chriſt hath a diſtinct beeing from his Spirit, which is of his givings forth*; *and thus*, as fancy leads him, he affirms things, as in Page 43. he ſaith, *If Scripture be denyed to be the Word of God, it maketh void the exerciſe of Faith, for Faith muſt be exerciſed in the Scriptures or elſe upon fancy and imagination*; and in Page 73. he ſaith, *if there be no perſonal beeing of Chriſt, then there is no Chriſt to exerciſe Faith in*. ſo by this kind of Arguments of *J. N.* if Faith be exerciſed in *a perſonal being of Chriſt*, its exerciſed upon *fancy and imagination*, (which is very true) for a perſonal beeing of Chriſt is not Scripture, and he ſaith, *Faith muſt be exerciſed in Scripture or elſe upon fancy and imagination*. But the truth is, he cannot tell what the true Faith is nor what it is exerciſed in, ſometimes *Scripture is the only thing*; and another while *a perſonal beeing of Chriſt*; and what will it be next, *but even what his Fancy and Imaginations bring forth?* which he appears full of, like one that knows not Chriſt the Power of God, (manifeſted in him) who is the *Author of true Faith*, or the *begetter thereof*; and is alſo the *object thereof*, in which it is exerciſed, and in whom it ſtands, whom all muſt hear, that receive the true Faith, which is the victory that overcometh the World, and which giveth acceſs unto God; in which Faith, there is Peace, and Joy unſpeakable, and full of Glory.

Again, in Page 87. mentioning that Scripture which ſeems as a Block in his way, which I perceive he would fain remove, (Gal. 4. 19) *till Chriſt be formed in you*, and therefore gives this meaning, viz. *This forming of Chriſt in the Saints, was but to bring them forth into a Goſpel-Purity*, &c. this is his Interpretation of that Scripture, and a very favorable one too; but whereby ſhould they be brought forth into a Goſpel Purity? Was it not by the Spirit's operation that

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was in them, which they received by the hearing of Faith *Gal.* 3. 2. which *J. N.* acknowledged to be of the same beeing of the Father and the Son? If so, then was not Christ, according to Measure, (who fills all things) really in them, who hath diversity of operations, who came for judgment, and to send Fire on the Earth; and were they not to be brought forth into that Gospel Purity (that *J. N.* speaks of) by his Spirit of judgment and of burning which they had received, who came for judgment, and to send Fire; seeing God signified by his Prophet, that *the Filth of the Daughter of* Sion *should be purged away with the Spirit of judgment and of burning?* Isa. 4. 4. and this was that Spirit, by which the Saints were washed, cleansed, sanctified, and justified, when the Apostle told them they were so, in the Name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 11. and they that were thus washed, and brought forth into this Gospel Purity, they were made a Habitation for God (who as *J. N.* Confesseth, is that Spirit) even through the Spirit's operations, which is of the same Being or Substance with Christ, so that the filth being purged away; there was room for him to dwell there, and so was really in them formed; and they brought forth in his own Image by his own operation, with whom the Apostles were Co-workers, and therefore travelled for this forming of Christ in them, or for the subjecting them in the Faith, wholly unto Christ's Goverment, that he might raign in them over all, who is God Blessed forever.

One thing more (which I find in the close of his *Book*, which he entitules, *A Caution to all*) I cannot well pass by with silence, where he saith, 'Seeing God has cast

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'us into a day, wherein there is ſuch a ſpirit running *too* and 'fro in this Nation, that will ſeemingly own *Truth*, and yet 'will draw all into a Myſtery within man, denying Truth 'according to Truth's Intent; let us therefore labour with 'our *God* for his bleſſed Spirit, to *guide us into all Truth.*

Anſw. [*Mark Reader*] Is it contrary to Truth's intent, to own the *Truth* to be a *Myſtery* within man? Doth not *God* love to have Truth manifeſted in the inward parts? Is not Chriſt the *Truth*, which the *Apoſtle* declared to be the Myſtery within, ſaying, *Chriſt in you the Hope of Glory?* How then can it be ſaid, That that Spirit, that owns Truth to be a *Myſtery* within, does not own it according to Truth's intent? Surely *J. N.* hath beſotted his Underſtanding, elſe he would not thus ſpeak.

And whereas he ſaith, *Let us labour with God, for his bleſſed Spirit, to guide us in all Truth.* He therein ſeems to own *Truth* to be a Myſtery within alſo; for if the Spirit be to be receiv'd, it muſt be within; and the Spirit is Truth, becauſe (as *J. N.* elſewhere confeſſeth) *It is of the ſame beeing, nature, power and tendency with God, who is Truth, and with Chriſt, who is the Truth.* And the Spirit is the Unction, which was received from the *Holy One*, which was *True*, and not a *Lye*; ſo here he ſeems to own *Truth* a Myſtery within (the Spirit being Myſtery) which before he ſaid, was contrary to Truth's Intent; and thus his *Confuſion* appears from time to time: And moreover, if in ſuch a dangerous time, as he ſuppoſes this to be, *the Spirit be the only Thing to be labour'd for, as a Guide to lead in all Truth*; wherefore then does he ſo much cry againſt the *Quakers*, whoſe Principle it is, and alſo their Practice, *To labour with people, to wait for the Spirit's Operation, that by it (as the moſt certain Guide) they may be led into all Truth?* Hath he not alſo *oppos'd* himſelf hereby, who not long before

fore aſſerted, *the Scriptures to be the only Rule*, which do but teſtifie of the Spirit, which now he would have people *labour* for, as a Guide in all *Truth*, which indeed is the only Guide, without which the *Scriptures cannot be known*, (becauſe they are things of *God*; *and the things of God know no man but the Spirit of God, and he to whom the Spirit of God reveals them?*

'And *he ſaith*, Let us not be haſty to receive an *Opinion*, 'before we have weighed the ſame by *the Law* and *Teſtimo-* 'ny; ſeeing there *are many* falſe ſpirits gone out into *the world.*

Anſw. That there are many falſe ſpirits gone out into the *World*, I grant; and that is a *falſe babiloniſh* ſpirit that contradicts it ſelf, as the ſpirit of *J. N.* has done, as before ſhew'd: And that is the true Spirit of *Grace*, which teacheth to live God-like in this *preſent World*: but that which leads into *Confuſion*, is not God-like; but ſuch is the ſpirit of *J. N. therefore not to be receiv'd.* And that all Opinions and Spirits are to be try'd by the Law and Teſtimony, I own; but what is this Law and Teſtimony? is it not the Light and Spirit in the inward parts? for *Solomon* ſaid, *The Law is Light*; and the *Angel* ſaid, *The Teſtimony of Jeſus is the Spirit of Propheſie, Pro. 6. 23. Rev.* 19. 11. So here is the Law and Teſtimony declar'd, which I dare ſay *J. N.* never intended to direct people to, as a Touch-ſtone to try Opinions by, as he call them: And is not this Light the Law of the Spirit, which the Apoſtle ſpeaks of, and which he ſometimes called, *The perfect Law of Liberty? Jam.* 1. 25. And by this Law indeed *Paul* ſaid, *He was ſet free from the Law of ſin and death:* So as the Prophet ſaid, *Let all to the Law and to the Teſtimony*; or, as the *Apoſtle* ſaid, *Look into the perfect Law of Liberty*, the Law of the Spirit, or Light thereof, in the inward parts; for this is that perfect Rule that leads in the *Way*, in which a *Wayfaring-man, though a Fool, cannot err*: And without this

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there are none able to understand the Scriptures, nor to practise them; because of our selves we can do nothing; yet we are willing to having our Doctrines, Principles and Practices try'd by the Scriptures of Truth.

'But (then saith *J. N.*) the most dangerous spirit is this, 'that draws all the Happiness of this Life, and that which is 'to come, into man, *and finishes all the Glory of man at the brink 'of the Grave.*

Answ. If by the *Glory of man*, he means *the Glory of Man, as simply a Creature*; then I do say, *all that is to be finish'd at the brink of the Grave*; for its *but the glory of Flesh*, which, *as the Flower of the Grass, passeth away*: But if by the *Glory of man*, he means that which the Wise in Heart shall inherit (*Prov.* 3. 35.) and which is the Reward of those, before whom the Righteousness of God goeth; then I know none (except *Athiests* and *Ranters*) that *affirm* or *assert* any such thing; and I say also, *that is the most dangerous* spirit *of all, and to be shun'd by all*: But that spirit which would keep people out of an Expectation of seeing and beholding that Glory that is endless, while on *this side the Grave*, is not much inferior (as to the Ill-consequences of it) to the other; for that would deprive people of the chief Happiness of this Life, and of the happy Enjoyment of that Glory which their *Peace* and *Joy* is full of in believing, while they remain on this side the *Grave*; and may also endanger to deprive them of the enjoyment of that which is to be receiv'd in the Life that is to come: For, if the Earnest of the incorruptible Inheritance (which is a part thereof) be not receiv'd in this Life, what true Comfort can there be enjoy'd in this Life? So then that Spirit of Grace, or Word of Grace, which manifests its Light and Strength in the Inward Parts, by its own Operation, for the begetting of Faith in, and concerning it self, in all that

that hear and receive it; this, I say, is not to be shunn'd, but adhered unto by all, *as unto the Author of true Faith*; seeing *Faith cometh by Hearing, and hearing by the Word of God; and the Word is nigh thee, in thy Heart, and in thy Mouth, Rom.* 10.17. and the Spirit is in the inward parts (which with the Word is one) by which Faith is given.

And all that hear this Word, and obey this Spirit of Faith, shall doubtless behold the *Glory of the Word*, as the Apostles did, even as the *Glory of the only Begotten of the Father, full of Grace and Truth*; and shall doubtless know that Faith, in which is Peace and Joy unspeakable, and full of Glory; and this will be unto them an Earnest of the Everlasting Inheritance, that never fades, by which they will be assured of the full Possession thereof, when time shall be no more.

And thus having examin'd the principal matters in this Book, *viz. Concerning the Scriptures being the Word of God, and the perfect Rule, and the sad Consequences which* (he saith) *will follow the denying of them so to be*; *and concerning Christ being the Word really so, and* (as he saith) *but comparatively so*; *and concerning Christ being a Saviour as he is God, or a Saviour only, as he hath a Body of Flesh*; *and concerning his being in Heaven with the Father, at his Right-hand, and his being in man really so*; I say, having gone through with these things, and spoken as to them; I shall leave them to the Judgement of the Judicious Reader; desiring of God, by his own Spirit to give a right Understanding unto all that desire after him, that they may know him that is true to be manifested in them, that they may by his spirit be baptized into him to live and have their *Beeing* in him; that so they may understand the things that appertain to his Kingdom, and to their own everlasting Peace; *that in the Faith of the Unchangable*

Truth, they may ſtand as Mount Sion, *that cannot be moved.*

And the reſt of his *Book*, conſiſting of a large pretended Anſwer to ſix *Queries*, that were ſent to him by a certain Perſon, whom I do not well know; I ſhall not much concern my ſelf therein at this time, though I do acknowledge, that divers things therein contained, do concern the Truth, which I profeſs, and therein I am concerned; but it conſiſts chiefly of things that I have already ſpoken to: ſo that what I have written, may ſerve for an Anſwer to it, for it would be ſuperfluous to reiterate that, which in ſubſtance I have already gone over.

J. C.

A TESTIMONY Concerning LODOWICK MUGGLETON

FOR as much as I have been informed, That *Lodowick Muggleton* hath vaunted concerning my departure out of the Body, becauſe of his pretended Sentence of Damnation given againſt me; I am moved to leave this Teſtimony, concerning him, behind me: viz. *That he is a Son of Darkneſs, and a Co-Worker with the Prince of the Bottomleſs Pit; in which his Inheritance ſhall be forever.* And the Judgment I paſſed on him, when with him, ſtands ſeal'd by the Spirit of the Lord, by which I then declar'd unto him, *That in the Name of that God, that ſpanneth the Heaven with his Span, and meaſureth the Waters in the hollow of his Hand, I bind thee here on Earth, and thou art bound in Heaven; and in the Chain under Darkneſs to the Judgment of the great Day thou ſhalt be reſerved: and thy faith and ſtrength, thou boaſteſt of, I deſie and trample under Foot.*

And I do hereby further declare the ſaid Lodowick to be a falſe Prophet, in what he ſaid to me at that time, who told me, *That from henceforth I ſhould be always in fear of Damnation, which ſhould be a Sign to me that I was damned*; which Fear I was never in ſince: ſo that his Sign given by himſelf, did not follow his Propheſie, which ſufficiently declares him to be a falſe Prophet.

Joſiah Coale.

What

What Joſiah Coale *ſpake a little time before he died, to Friends that were about him.*

WEll Friends, Be faithful to God, and have a ſingle Eye to his glory, and ſeek nothing for ſelf, or your own glory; and if any thing ariſe, judge it down by the Power of the Lord God; that ſo you may be clear in his Sight, and anſwer his Witneſs in all People; then will you have the Reward of LIFE.

For my part, I have walked in Faithfulneſs with the Lord, and I have Peace with the Lord; and his Majeſty is with me, and his Crown of Life is upon me: So mind my Love to all Friends. *Then he ceaſed ſpeaking.*

After he ſpake to S. C. *ſaying*, Dear Heart, keep low in the Holy Seed of God: that will be thy Crown.

He ſaid after, A miniſter of Chriſt muſt walk as he walked.

THE END

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THE BOOKS

And Divers

EPISTLES

Of the Faithful

SERVANT of the LORD

Josiah Coale;

Collected and Published, as it was desired by him the Day of his departure out of this Life.

The Memorial of the Just is Blessed; the Righteous shall be had in Everlasting Remembrance: But the Name of the Wicked shall Rot.

Printed in the Year, 1671.

AN EPISTLE TO THE READER, As Concerning Josiah Coale.

HE did labour much in the Power of the Lord, and did stand in the Power of the Lord against the spirit of the World, and against all the Opposers of the Truth to his dying day; yea within one Hour and a half of his death (see his Testimony against the dark blasphemous spirit of *Muggleton*, in the latter end of this Book) and besides the several Opposers of the Truth, of the several *Sects* in *New-England*, *Barbadoes*, *Virginia*, *Mary-Land*, and other *Islands*; and the several Cruel and Inhumane Sufferings, and Imprisonments by the chief Priests, Professors, and Rulers) which would be to large to mention, and

and would make a great Volumn, that he ſuffered amongſt them: And alſo his ſore Travels among the *Heathen* in *America*, concerning the Truth, and preaching the Goſpel; and when the cruel murdering Prieſts and Profeſſors of *New-England*, which Murdered, and Martyr'd, and Spoyled ſo many of the Goods of our Friends, and burned ſome of them with their hot Irons, and cut off the Ears of ſome of our Friends for the Truth and Goſpel's ſake. Theſe *New-England* perſecuting Profeſſors ſaid to ſome that they did perſecute; Why did not our Friends come thorow the *Heathen* by Land, from *Virginia* to *New-England*, thorow the *Wilderneſs* on foot; for they looked for Miracles: but *Joſiah Coale* and another, was that very Time paſſing thorow the *Heathen*, and the *Wilderneſs*, from *Virginia* to *New-England*: and the perſecuting Profeſſors of *New-England*, then did not think that they were ſo near them, that did paſs thorow the *Woods* and *Wilderneſſes*, which immediately came among them: having paſſed thorow the *Woods*, and wilde *Wilderneſſes*, and thorow the danger of the Men-Eaters, and wilde *Beaſts*, and venomous Creatures; but when they came through much Hunger, and Cold, and Wearineſs, through the Bogs and Waters into

New-

New-England, they found worſs entertainment among the *New-England* perſecuting Prieſts and Profeſſers, then they had found among the wilde and venomous *Beaſts*, and *Men-eaters*; yea, they were worſs to them, and others of the Diſciples of Chriſt (as I ſaid) then the *Heathen* and *Men-eaters*; who had paſſed thorow much danger of their lives, and oft times were fain to cut down *Cheſt-Nut-Trees*, for the Nuts for Food, when they were hungry: And nevertheleſs when theſe came immediatly upon the blind perſecuting Profeſſors in *New-England*, theſe Profeſſors were in as much Unbelief, as ever they were before; as it may appear more at large in the Record of *New-England's* Perſecutions; And alſo this *Joſiah Coale's* Labour and Travels in *Holland*, and in the *Low Countries*, concerning the Goſpel of God, and his Truth; where ever he came he did bear his Teſtimony againſt that ſpirit that did oppoſe the Truth, and he did live to ſee much of it over-thrown: And alſo when this *Joſiah Coale* was weak, the Power of the Lord was freſh in him, and a little before he died, I ſpoke to him, that the Friends that were with him, might go forth of the Room, for I had ſomething to ſay to him, and when they were gone, I asked him, if

that

that he was clear, or whether any thing did lie upon him to write to Friend in *England*, or any other Parts of the World beyond the *Seas* to Friends; and he ſaid, that he was clear of writing to them, and how that the Lord by his Power and Majeſty, had carried him through *England*, and other *Nations*, and ſo he had nothing to write; but deſired his love might be remembred to all the Friends, and ſaid, that one thing did lie upon him: He did underſtand that I had a Book in anſwer to *Muggleton*, and that when he was gone, *Muggleton* and his Company would boaſt againſt him; wherefore he deſired that I would put a few words of his laſt Teſtimony againſt *Muggleton* in my Book, and I bade him to write them out, for I was to go to ſee a Friend hard by, and would come to him preſently again, and at that time as he was ſitting in his Chair by the fire, he ſpoke them forth in the Power of the Lord God, as freſh as if he had ayled nothing, and a Friend took it in writing; which Teſtimony is inſerted in the latter Part of this Book (as is before noted) After this was done, *Joſiah Coale* deſired me to pray, that he might have an eaſie paſſage; and when I came to him again, he was ſitting by the fire as before, in the Power of the

Lord,

Lord, and full of it; and after seeing him to begin to be heavy, I bade him to go and lie on the Bed, which he did, and with Friends help rose up again, and sate on the side of the Bed, and Friends sate about him, and heal'd him; and I went to him, and heal'd him, and he was full of the Power of the Lord, and his Seed and Life, that was over all; and so in that he departed away in the Arms of Friends, as he sate on the side of his Bed; and had a very easie passage through the Life in which he remaines. His Age when he died was 35. Years and two Moneths, and he was in the Service of the Lord, preaching his Gospel about twelve Years, and did convince many to the Lord's Truth, and brought many from the vain Rudiments of the World to the Gospel. You may see some of his Epistles and Writings in this following Book, which he left in writing, being carefully copied out, and placed together; which is but some of what he hath written, and spoken.

Gorge Fox.

The

A few Lines concerning Joſiah Coale.

IS dear *Joſiah* gone? yes, he is gone;
He's gone from us, in the Eternal One:
Where he from all his Labour is at Reſt,
I'th Boſom of the Father, who is forever Bleſt.
Ah Valiant Champion for God's Truth, ſo pure,
Thy Name's as precious Oyntment, thy Memory ſhall dure
In upright Hearts, from them nothing can hide
Thy Worth; thy Faithfulneſs ſhall ſtill abide,
To their Refreſhment, though thy Body's laid
I'th Bowels of the Earth; yet as thou ſaid,
God's Majeſty was with thee, and the Crown
Of Immortal Life is on thee; and that will renown
Thy Name to Generations, yet unborn,
When they ſhall hear, *Joſiah* did adorn
The Goſpel of our Lord by Doctrine that was ſound,
Within his Native Land; ye he was found
In forraign Iſlands, ſpreading forth the Fame
Of his beloved Lord: and that his Name
Might be advanced, thought no Travel long;
Let God be Magnified, that was his Song:
His Travels they were ſore, within, and eke without:
His Recompence was large; yes, there's no doubt.
Now he ſhines as a Star, of no ſmall magnitude,
Who, by the Power of God, hath convinc'd a Multitude.
Many are the Children, he hath gathered
To the Knowledge of the Lord, and Chriſt their Head.
He rightly did divide the Word of God;
Gave Milk to Babes; but Fools are for the Rod:
He ſweetly comforted the Meek:
Ah he was ſtrength unto the Weak;
But terrible he was to the Stout-hearted,
Who verily was ſmote before they parted.

The Workers of Iniquity by him
  Were trampled under foot; the man of sin
Was sorely wounded by his powerful Hand;
  The Hypocrites before him could not stand,
But by the Power of God he did them slay:
  But now, alas, he's gone, he's gone away.
And we who lov'd him, though our Loss is great;
  Yet being fix'd in God, we are compleat;
There meet we with his Spirit, who gather'd is
  Into the Mansion of Eternal Bliss.
Praised be God, and Magnified be He,
  Who never waxeth old, nor chang'd can be.

M. F.

THE

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To all

Dear Friends

OF

TRUTH,

Who are Sufferers at this day for their TESTIMONY to the TRUTH,

And for the

Cauſe of God

(in the Priſons of *London*, *Hartford*, *&c.*)

This is a Salutation of my Love and Life.

MY dearly beloved Friends, who are oft brought into my Remembrance, and preſented before me by the Spirit of the Lord; with whom my Life is, and unto whom the Love of my ſoul doth even flow forth and extend it ſelf; in the Vertue of that Life which is Infinite and Eternal, and in the Spirit of Supplication my ſoul is daily pour'd forth unto the Lord, before

the Throne of his Majeſty, on your behalfs; Beſeeching and Deſiring, That he will ſo furniſh and arm you with the whole Armour of his own Righteouſneſs, that you may be entire wanting nothing; and that you may be enabled to ſtand, and hold out unto the End in this day of Battel and Tryal; and that, as *Valiant Souldiers* of the Lamb, you may endure (all Hardſhips) as ſeeing him preſent in the mid ſt of you, who is Inviſible; in the Faith of the Anſwer whereof I dearly ſalute you all.

And dear Friends, in this you may all be emboldned (and in this Conſideration your Heads may be lifted up above all Sufferings, even in the mid ſt of them) that the Cauſe in which you are engag'd, and for which you ſuffer, is a Righteous Cauſe, of which we have the Witneſs or Teſtimony in our own Conſciences; and a more certain Witneſs cannot be: and this Witneſs doth teſtifie, That our Cauſe is the Cauſe of God; who hath call'd us out of Darkneſs into his marvelous Light, and hath made choice of us, to bear *Teſtimony* to (and ſtand Witneſſes for) his *Name* and *Truth*, in this Day of his *Spiritual Appearance*, and Manifeſtation, or Revelation of the Son of his Love; whoſe quickening Spirit we have receiv'd, by which we are ſeperated from the World; and by which we have been (and ſtill are) conſtrain'd to bear Teſtimony againſt all Oppreſſion and Cruelty, and againſt all the Unrighteouſneſs of this ſinful World; for which Cauſe theſe Sufferings come upon us, and attend us: But bleſſed be the Lord, who hath call'd us with ſo Honorable a Calling, and accounted us worthy to ſuffer for ſo Honourable a Cauſe, as, *Our Teſtimony for his Bleſſed Name and Truth*: the Reward thereof (which is great) will be certain unto all who are found Faithful unto the End.

Wherefore my dear Friends (towards whom my Bowels

of

of Love even earn, and my Life and Soul reacheth, as you may feel, who are ſenſible of Life) I ſay unto you all, in the Name and Fear of the Lord, Lift up your Heads, over, and above all *Sufferings*, both preſent and to come; I ſay, in the Faith look over them all, unto him who is inviſible, who will out-laſt them all; who alone hath Immortallity, and dwells in the Light; whoſe Preſence is certainly with you and amongſt you, and will be ſo continu'd as you walk and continue with him in his Everlaſting Covenant of Light, in which he dwells: Wherefore let your Life, Delight, and Habitation be in him; for, my Friends, you whoſe Hearts are upright unto God, know right well, that the Lord hath not been at any time wanting unto you in any Exerciſe, of what nature or kind ſoever, in time paſt; the conſideration of which it a ſufficient Encouragement to every one, to caſt their Care upon him, and to reſign up themſelves unto him, who takes Care for them. And if the Enemy be permitted ſo far to prevail, as to execute his Decrees made againſt us; yet in this may we be all ſatisfied, that it ſhall certainly work for good unto us in the End, and ſhall make for the furtherance of the Glorious Goſpel of Peace, and for the Exaltation of the Worthy Name of the Lord, by which we are call'd; wherefore in Contentedneſs with the Will of the Lord in all ſtates, let every one reſt, reſign'd up unto him, and in the Gift of his own Spirit wait upon him to receive daily Refreſhment from his Preſence, that you may be Water'd, Refreſhed, and Conſolated from day to day; that ſo you may grow in his Grace, and be kept freſh and living in his precious Truth, to ſhine forth in the beauty thereof. And let it be your great Care above all things, to keep in the Enjoyment and Feeling of the Peace and Love of God in your own Hearts, and in

that you will have Content in all Conditions; and live in Love and in Peace one with another, and have perfect Charity amongſt your ſelves: and whatſoever tends to the contrary, let it be condemned by the Light in the riſe of it. And bear with (and for) one another, and watch over one another in Love, and therein exhort one another; and build up one another in the moſt precious Faith, which gives you Victory over the World, and over all the Perſecuting Powers of Darkneſs; and be a Strength, and a Refreſhing, and a Comfort one unto another in your Perſecuted Suffering State and Condition.

And God Almighty keep you all, and refreſh your hearts daily with his Love, and renew your ſtrength with the vertue of his Life, that none may be weary, nor faint in your Minds; but that all may endure with Patience, and Valour, and Boldneſs, and Courage, in the Lamb's Spirit unto the End; that in the End you may be Crown'd with the Crown of Immortal Life and Glory, which never fades away, which is the Daily-Prayer of him who dearly and entirely loves you all, who are of an Upright Heart; by which Love I was conſtrain'd to ſalute you all at this time with theſe few Lines, and ſo reſt in it.

From my outward Beeing near *Briſtol*, this 20th of the 1ſt Moneth, 1665.

Your Dear and truly Loving Friend and Brother,

Joſiah Coale.

A

Salutation of Love

From the

Spirit of Life,

Unto all Friends of

TRUTH:

Who are in Exilement, or Sentenc'd to Exilement, for the Exercise of their Pure Consciences in the Service and Worship of God.

MY beloved Friends, Brethren, and Sisters, who are expos'd to Exilement, from the Land of your Nativity, for the sake of your Testimony to the blessed Truth of God; and who have been, and are content to suffer the loss of all that were dear unto you in this present World, for the sake of the Lord Jesus Christ, and rather then to betray that blessed Testimony, which God had committed unto you to bear for his Name; and who have sufficiently manifested your fidelity unto

unto the Lord and his bleſſed Truth, even in the view of the whole World (as a Witneſs againſt their Falſe, Antichriſtian, and Idolatrous Worſhips (which God by his Power) will certainly throw down, and bring to nought) and who have bore Teſtimony in Faithfulneſs (in and by your Submiſſiveneſs to an Exil'd Eſtate) againſt that Antichriſtian ſpirit of Perſecution, which Raigns and Rules in the Hearts of all the Apoſtate Falſe *Chriſtians*, whoſe Worſhip ſtandeth in Subjection to the Precepts and Commandments of Men, and in Bowing to Stocks and Stones, and to the Works of Men's Hands, and in other Outward Perſormances, without the Inward Leadings of the Spirit of the Lord; and in this Antichriſtian-ſpirit (by which they have been exerciſed (in the aforeſaid Idolatrous Abominations) they have been Killing, Deſtroying, and Devouring one another about thoſe things which are their own Inventions, ſet up in their own Wills, which they would have all to conform to: and have long impoſed it one upon another by Penal Laws, and thereby have enforced many (who fear'd Man more then God) to conform, contrary to what they were perſwaded in their own Conſciences) to worſhip the Image ſet up by them; yet a Remnant there was alwayes, whom God preſerved, and rais'd up by his Power, to ſtand faithful Witneſſes againſt their Idolatrous Worſhips and Traditions, whoſe Blood this Antichriſtian-ſpirit in the Beaſt and falſe Prophet, that carries the *Whore*, hath always drunk; and many Faithful Martyrs of Jeſus, in times paſt, have ſeal'd their Teſtimony againſt this falſe Church of Apoſtate Chriſtians (in which this Antichriſtian ſpirit rules) even with their very Lives, though they did not ſee nor underſtand the things that are now ſeen and underſtood by many; yet (bleſſed be the Lord) they were

by

by his Power and Spirit so furnished, and sustained, and so filled with Love to God and his Cause, and with Zeal against the false Church, and her Antichristian Impositions and Idolatries; that they loved not their Lives unto death, but laid down their Lives with Chearfulness, as a Testimony against them; and so, through Faith have obtained a Good Report amongst us, who are now following the Lamb in the same Foot-steps of the Flock.

And so, my Beloved Friends, Seeing that now, in fulness of time, God hath rais'd us up by his Power, according to his Purpose, and Determination, and Fore-knowledge, to be faithful Witnesses for his Name and Truth, and to the Power of his Appearance in our Hearts, and to bear Testimony against the aforesaid Superstitions, and and Idolatrous Impositions, which are practis'd at this day amongst them that know not the only true and living God, nor Jesus Christ, whom he hath sent a Light into the World: I say, my Friends, These things are sufficient to engage our Hearts unto the Lord, follow him unto the end, through all Trials and Exercises, of what nature or kind soever, that for the future may come upon us, for our Testimonies sake: For, my Friends, We know right well, that God hath not been wanting unto us in any Tryal or State whatsoever (if we have not been wanting in our Obedience unto him) but hath been alwayes present with us, and hath oft caus'd his Love to abound unto us, and in us, being shed abroad in our hearts by his good Spirit; so that for joy of Heart we could even sing Praises to the Name of the Lord in the midst of our Sufferings and Afflictions; so that we have no Cause to be discourag'd at the Sufferings which attend us, nor at the Threats and Frowns of Wicked Men, who hate and persecute us without a just Cause; but we have rather great Cause of encou-

ragement

ragement to perſevere and go on, bearing forth our Teſtimony for the Lord through all Sufferings, if it be Death it ſelf, knowing the Reward thereof to be ſo exceeding great, and having this Confidence in our ſelves, *That none of theſe things ſhall be able to move us, nor to ſeperate us from the Love of God which we have in Chriſt Jeſus*: Nay, but rather ſhall confirm us; for as the Apoſtle ſaid, *It is an evident Token to us of Salvation, but to our Adverſaries of Perdition, and that of God.*

And ſo, my Beloved Friends, You who are already Exil'd, and ſent into forreign Parts of the World, for your Teſtimony's ſake; I doubt not but you experimentally know, in an eſpecial manner, the Largeneſs of the Extent of God's Love unto his People in a *Suffering Condition*, you having been in meaſure exercis'd therein, beyond many others; though I doubt not (but have the Teſtimony of God's Holy Spirit) that many are as freely given up in the ſame Faith, for the ſame Teſtimony, to partake with you outwardly of the ſame *Sufferings*, as they do inwardly ſympathize with you therein, if the Lord ſee it meet for the Honour of his Name, ſo to ſuffer them to be exerciſed; Yet nevertheleſs, All who have been, and are faithful to God in their Places, have, and do enjoy ſo much of the Peace and Preſence of God, as is fully ſatisfactory unto them; ſo that in the Unity of the Spirit of Life, which from God we have receiv'd, and by which we are ſeperated from the World, and its Wayes and Works of Darkneſs, and by which we are rais'd up to be faithful and true Witneſſes for God, and againſt the Traditions of men, by which they have made void God's Commandments; I ſay, in this Spirit we do ſympathize and partake with you, both in Suffering and in Rejoycing, and have a real Sence upon our hearts and ſpirits of your Eſtate; and we are not unmindful

mindful of you, but do heartily pray, That Grace, Health, Mercy, and Peace, together with all Spiritual Bleſſings in Chriſt our Lord, may be continually multiplied and encreaſed amongſt you, that the Aboundings thereof you may know unto your great Conſolation; that ſo, being thereby watered and refreſhed, you may grow in the Grace of God, and in the Knowledge of our Lord Jeſus, and may feel his Life to encreaſe in you, and ſo to ſtrengthen you, that you thereby may be able to teach others alſo, and to inſtruct them in the Way of Life and Salvation, that ſo your Sufferings and Exilement may make for the Furtherance of the Goſpel of God, and for the ſpreading of his Bleſſed Glorious Truth through the Nations, and for the gathering into it them who are yet afar off from God, and Strangers unto him; that ſo the Witneſs of God in all Conſciences being anſwer'd by you, both in Life, Converſation, and Doctrine you may be a good ſavour unto God, both in them that believe, and alſo in them that periſh, that the Juſtification of Life in the Spirit of the Lord Jeſus Chriſt you may all feel and witneſs, and that will be your alone Satisfaction in all Conditions, and therein my Love doth dearly ſalute you all.

And in this, my Dear Friends, pray one for another, and walk together in Love, and be of one Mind and Practice in all things that appertain to the Worſhip of God, and to your Teſtimony for Him, and againſt the World, and its Wayes and Worſhips; and live in Peace one with another; and build up one another in your moſt precious Faith; and watch over one another in the Spirit of Love and Meekneſs; and let there be no Straightneſs nor Strangeneſs one towards another; but be Open-hearted and Tender one to another: And if any thing appear amongſt any of you, which tends to the Hurt of any Par-

ticular, or to the Truth in general, in the Spirit of Meekneſs let it be ſpoken to them, and in the ſame Spirit let it be receiv'd; and that will keep down all that may ariſe to make any Diſſention, to cauſe any ſtraitneſs or ſtrangeneſs amongſt you, and ſo you will be kept in the unity of the Truth, which will be a good ſavour amongſt all people; and in that the Lord will take Delight to dwell amongſt you, and to do you good; and in that God Almighty be with you, and bleſs you, and water you with the Dew of Heaven, and cauſe the Showers of his Love to deſcend upon you, that you may be refreſhed and kept alive in the Truth, therein to live according to God in the Spirit, and not according to men in the Fleſh, but in that by which you are judged according to men, and by which you are crucified unto the World; and therein your Joy, Peace, and Comfott will be Everlaſting.

And ſo dear Friends, Let nothing enter that would deprive you of your Peace and Comfort, leſt you loſe the Reward of your Sufferings; but keep in Lowlineſs, and Watchfulneſs, and in true Humility of mind and ſpirit; for therein is Safety: And its the Humble that God teacheth and ſupporteth: And without his aſſiſting Spirit of Grace we can do nothing that will add to our Comfort or Conſolation; and therefore, whatever our ſtate be, we have daily need of an Aſſiſtance from him, and of the renewing of our ſtrength by him, by whom alone we are able to do all things, and in him nothing is too hard for us; for its through him (that we are more then Conquerors, and by Faith in him) we ſtand, and that gives Victory over the World: And in that, my Dear Friends, all live and walk, and thereby you will have free acceſs to God, and will meet with us at the Throne of Grace, and Ocean of Life; and there the Miniſter of the Sanctuary is ſeen alwayes

near

near at hand, adminiſtring unto every one according to their neceſſity, who will give Ability and Strength ſufficient to endure all things, and to anſwer his Requirings in all things; and will alſo keep down(and under)all which would ariſe to exalt the mind above meaſure in the time of enjoyment of the Reward that is receiv'd through Sufferings; and hereby you will be preſerv'd out of all the Snares of the Enemy: And in this my Love is dear to you all, and to the whole Flock of God in all Parts of the World; and to this Spirit of Grace I do commit you all, and reſign you up to be govern'd and protected thereby; for, by it I was at this time moved to write theſe Lines to you, in which I doubt not but it will be received, by all whoſe hearts are ſincere towards God: And in that God Almighty be with your ſpirits, *Amen.*

London, this 28th of the 11th Moneth, 1665.

I am your Dearly Loving Brother, in the Patient Long-Suffering Spirit of the Lamb.

Joſiah Coale.

Let this be read amongſt Friends who are Exil'd, or ſentenced for Exilement, when they are met together in the Fear of the Lord.

An Epistle to

FRIENDS In Holland.

MY Dearly Beloved Friends, I ofttimes remember you,& make mention of you inmy Prayers to the Lord, since I outwardly saw your Faces, and my Love in the Lord is unfeigned to you, in which I have, for your Good travel'd amongst yon, and in which at this time I dearly salute you, as those whom God Almighty hath reached unto and visited, that you might have Acquaintance with him, and that you might be made Partakers of his Endless Love in his Son Christ Jesus, and therewith might love one another, as he hath loved you, who hath forgiven you your Trespasses, that you might take Example thereby to Forgive one another; that so you may have the Mind of his Spirit of Love, and be like him in this present evil World, and that you might bear his Image amongst the Children of Men, and stand as Witnesses for him, and appear on his behalf in that Life, through which you will answer the Witness of God in the Hearts of all People; that so you bring Honour, and Glory, and Praise to the Name of the Lord, who hath visited you; *To whom all Glory belongs forever,* Amen.

My Beloved Friends, Prize the Mercies of the Lord, with which

which he hath viſited you; and walk worthy of his Love, which hath been additionally manifeſted through the many tender Viſitations which he hath ſent unto you by his *Servants*, whom he hath moved from time to time to come amongſt you with the Meſſage of Life, as Diſpencers of his Word of Reconciliation, for your Conſolation and Comfort: And every one in your own particulars, feel the Meaſure of the Meek Spirit of the Lamb, that your minds may be daily exercis'd thereby, in the Croſs to all that is contrary to the Nature thereof, that ſo your Hearts and Souls may be ſeaſon'd therewith, and the contrary kept down and bow'd under it: And as all are exerciſed with this Spirit of the Lamb, you will more and more grow into its nature, through the refreſhing Vertue which therein and thereby you will daily receive; and this is alone that which preſents all a Good Savour unto God; and in this (you know) we have labour'd amongſt you; and therein you will feel my Love and Life, which is in that which is not of this World; and therein the Fellowſhip of the Children of Light ſtands, which is a Myſtery to the *World*; and in that, *Love*, *Unity*, *Peace*, *Meekneſs* and *Gentleneſs* will encreaſe amongſt you, which are excellent *Vertues*, and amiable to behold; and that which is Paſſionate, or Haſty and Unſavory ſhall not have a place amongſt you; but you will all be Examples of good one unto another: And alſo, Your *Life*, and Holy Chaſte *Converſation* will preach unto the *World*, by which they that are without ſhall be *convinc'd*, and made to confeſs, *That God is in you*; and in this you will be a *Good Savour* unto God; and he will take Delight to manifeſt his Preſence and Bleſſings amongſt you, and to multiply his Mercies unto you; and will water you daily with the Dew of Heaven, through which you will be kept in the Freſhneſs of the

Life

Life of the Bleſſed Unchangeable Truth; for the Lord waits to be Gratious unto all them that wait upon him for the Teachings of his Spirit of Grace, and are taught thereby; and ſuch he enricheth with the Riches of his Grace, through which they live unto him; and in that all are a ſtrength one unto another, and a Refreſhment and Comfort to each other: And ſo, my dear Friends, In that God Almighty keep you, and be with you, and water you daily with the Dew of Heaven, that you may grow thereby; and dwell all in Watchfulneſs, in the Light, and keep in the weighty Truth, the true Foundation, that the Underſtandings of all may be keqt clear and open, that none may be beguil'd of their Peace nor Crown of Life: And all watch over one another in Love; and bear ye one anothers Burdens, and ſo fulfil the Law of God, and in that you are a ſtrength one to another; and ſo in this feel the Salutation of my Love, which is to you beyond declaring. And to the Keeping and Protection of the Arm of the Lord I do commit you, *Amen.*

So, in the Peace and Life which hath no end, I remain,

London the 2d Day of the 7th Moneth, 1667.

Your Faithful and True Brother,

Joſiah Coale.

Let this be ſent amongſt the Friends in Holland.

To all People in

JAMAICA

Unto whom the

MESSAGE

OF

Eternal Life

is ſent; and amongſt whom the Goſpel is now preached.

FRIENDS, Now the Everlaſting Goſpel of Peace and Glad-tidings is preached amongſt you, and the Word of Reconciliation reacheth forth towards you, every one with Meekneſs receive it; for it is able to ſave your Souls, and to build you up, and give you an Inheritance amongſt the ſanctified Ones: For now is the Meſſage of the Lord to be declar'd unto you, and amongſt you, by True and Faithful Meſſengers, whom he hath ſent forth in his Name, and endew'd with Power for that Service; and hath made them willing, for your ſakes, to give up their Lives, that the Way of Life might

might be made known unto you, and you might come to walk therein: And their Meſſage you are all to receive, as you prize the Salvation of your Souls; for they are Meſſengers of the New Covenant, into which the Lord (in this Day of his Glorious Appearance) is gathering his People, that they might be all taught of him, and come to the Knowledge of him, from the Leaſt to the Greateſt.

And Friends, This Covenant, of which I ſpeak, which they are Meſſengers of, is Light; and this Light lighteth every man that cometh into the World, which, if you give heed unto, in your own Conſciences, you will find it reproving for the Deeds of Darkneſs, and condemning ſin in the Fleſh; and will lead all, who are guided by it, out of ſin; and will lead in the Way of Righteouſneſs, and in the Path of Peace, and Way of True Holineſs, which is a Way that the World knows not, who live in Iniquity. Wherefore now all People, The Day of your Viſitation being upon you, and the Lord ſtriving with you by his Good Spirit in your Hearts, and being alſo calling unto you by the Mouthes of his Meſſengers, to Returns; Now every one encline your Ears, and hear what the Spirit ſaith in your inward Parts; and prize the Day of the Viſitation of the Lord's Love, who, after the long time that you have paſſed away in Rebellion and Diſobedience againſt his Good Spirit, ſhould now be pleaſed to accept of you, and to paſs by your Tranſgreſſions paſt, and the Sins of your Youth; therefore I ſay, Let the Rich Love of the Lord, which is now manifeſted, conſtrain you to Fear before him, and to learn Obedience unto his Faithful Witneſs, which he hath placed in your Hearts: For

Friends,

Friends, it concerns your Eternal Peace; and now is the Day wherein you may come to the knowledge thereof, before they be hid from your Eyes: For, truly Friends, If you be not attentive unto that which will give unto you the knowledge of thoſe things, the time will come, that they will be hid from your Eyes; and then ſhall you cry out, ſaying, *How have we hated Inſtruction, and deſpiſed the Day of Healing.*

And ſo, Now the Day is, wherein you may come to know and witneſs your Reconciliation made with the Lord by his Word of Power, which is nigh you, even in your Hearts and in your Mouthes; which Word reconciles to God all who hear and obey it; and it will alſo purge you from all Iniquity, if you ſubmit to the Working and Operation of it.

And this I teſtifie, That no other Way can you come to know a being ſanctified and reconcil'd to the Lord, but by the Word of his Power, and through your Obedience thereunto: And this Teſtimony I ſend amongſt you, to the end that you might believe in the Light of the Son of God, wherewith you are enlightned: And this Teſtimony will be further confirmed unto you by the Mouthes of theſe whom the Lord hath now ſent amongſt you; and their Teſtimony is true, of which I am a Witneſs; for we have been all Baptized by one Spirit into one Body, even the Glorious Body of him who is the Head: And ſo we are all Eye-Witneſſes of his Majeſty, and of his Glory; and can give in our Teſtimony together, That by the Mouthes of ſeveral Witneſſes (even ſo many as the Lord ſhall call) the TRUTH may be confirmed to you; that ſo you may no longer follow them

who cry, *Lo here*, or *Lo there*; For, behold the Kingdom of Heaven is within you, and comes not with Observations; and all that enter into it must become as little Children; for of such is the Kingdom of God, which is now come with Power, and is nigh unto you: And Blessed and Happy are all they that come to know an Entrance administred into it; for they are Heirs of that Inheritance which shall never fade away.

Written in *Barbadoes* this 18th of the 7th Moneth 1661.

From one, who is a Labourer in the Lord's Vineyard, called,

Josiah Coale.

AN

An Epiſtle to FRIENDS IN New-England.

The Firſt Epiſtle.

DEAR FRIENDS, My Love, which is ſincere and fervent in the Lord's Truth (which is as precious as ever in this Day of Tryal) is freely and fervently extended to you: For, oft are you in my Remembrance, in much tenderneſs; and truly do I Reſpect you as ſuch whom the Lord hath accounted worthy to bear his Name, and which he hath made choice of to be a Peculiar People to himſelf, and to be Witneſſes for him in the mid'ſt of a Crooked and Perverſe Generation.

And let your Holy Life and Chaſte Converſation be ſuch, as may preach Righteouſneſs unto all; that if they ſpeak Evil of you, as of Evil-Doers, you may have cauſe to Rejoyce, having the Peace of God in your Hearts.

And Friends, I am not unmindful of you, neither

are you forgotten by me: For, oft I am even amongst you in the Spirit of Love and Life, in which my Desires and Prayers to God are, and oft have been for you, that you may grow, and encrease, and prosper, and flourish in the precious living glorious Truth of God, of which you are made Partakers, and into which you are gather'd, through the working of his Divine Power, that so the Heavenly Image may be borne by you all; that by your Good Example in Holiness and Righteousness many may be made to confess unto the Truth, and be convinced of it; and that to the Brightness of your rising in it, many may be gather'd; that so the Borders of the Sanctuary of the Most High may be enlarg'd unto the ends of the Earth.

For Friends, You know full well, that in the Power of God, yea, the Power of an Endless Life, We, (whom the Lord sent unto you) labour'd amongst you for the Exaltation of his Kingdom, and for the publishing and spreading of his Everlasting Truth; and for the sake of this, our Lives nor Liberties were not dear unto us; wherefore be ye every one like-minded with us in the same thing: And in your places where the Lord hath set you, therein adorn the Truth, so will you be a good savour unto God, and he will take Pleasure and Delight in you, and will do you good by multiplying his Mercies and Blessings in your Hearts; and so you will witness a growth and encrease in the Encreases of God.

And so all Friends, Wait upon the Lord in the Gift of his Spirit, that you may feel him to administer unto you of his Heavenly Riches and Consolation, that no one may have cause to complain of Poverty or Weariness; but every one know him in you, in whom the Fulness dwells, that you may by him be upheld in all times of Tryal, and be

be administred unto in all times of want, that so you may be carried on with Chearfulness to run the Way of his Commandments. And God Almighty keep you by his own Power, that therein you may be firmly joyn'd and united together, a Family of Love, and a strong Body, and a Spiritual House fitly framed and compacted, that there may be no Rent nor Division; but that you may be one in him, who is the Head: and in this I can promise you the Blessings of God, and that by his Spirit. And so, bear one with another in Love; and let the Strong help the Weak, and by so doing you will preserve Peace. *And the Blessing of the Lord be with you, and rest upon you forever,* Amen.

London the 1st Moneth of the Year, 1667.

This is a Salutation of Pure, Perfect, and Never-dying Love, from your Dear and Truely Loving Brother,

Josiah Coale.

A N

An EPISTLE to FRIENDS IN New-England.

The Second Epistle.

DEAR and Everlastingly Beloved Friends, Brethren, and Sisters, whom my Heavenly Father hath visited with the Day-spring from on High, which he hath caused to dawn unto you; and by his Out-stretched Arm of Power, hath gather'd you out of the *Egyptian Darkness* into the marvellous Light of the Son of his Love, that therein you may come to have an Inheritance amongst them that are sanctified, and become Heirs of Eternal and Everlasting Salvation in and through Christ Jesus, the First-born from the Dead, who is now brought forth into the World, and reveal'd in us, whom all the Angels must worship.

I say, my dear Friends, Seeing the Lord hath thus visited you with his Love, and thus reached unto you, see that you walk worthy of his Love: And every one in your holy Callings, wherewith you are called of God, therein abide with him; and feel the Gift of his good Spirit of Grace,

Grace, which from him you have receiv'd, at all times to exerciſe your minds; that ſo, out of all the Snares and Temptations of the Wicked One you may thereby be led, kept, and preſerved, that the Enemy may not prevail to hurt you, or to deprive you of your precious Treaſure, or to make a Spoile of you, or in the leaſt to diminiſh that Precious Life which God hath raiſed and manifeſted in you, and given you a feeling of: But all, and every one, wait that you may grow therein, and become daily more and more a good ſavour unto God, that you may know him to take delight in you, and to dwell amongſt you, and in the midſt of you, and to adminiſter unto you according to your Neceſſities, that there may be no want unto you in the Day of Tryal; but that you may be throughly furniſhed unto every good Word and Work; that in all Tryals and Temptations whatſoever, that may come upon you, you may feel your Strength, Hope and Confidence to remain, that ſo you may be ſupported and carried through with Chearfulneſs unto the End; for its ſuch only that ſhall be ſaved.

And above all things, my Friends and Brethren, have perfect Charity amongſt your ſelves; and let the Love of God dwell in your Hearts, and rule there, and in that watch over one another; and in the Spirit of Love and Meekneſs exhort and beſeech one another, as the Lord moves; and let no one go beyond the Word of the Lord, nor yet without it; for that will burden the Seed in others; but watch in the Light for the Movings of the Life it ſelf; and as that is felt to ſtir or move in you, or any of you, wait to know the Mind and Intent of the Spirit's Motion, whether it be for your ſelves to treaſure up, or whether it be to give forth unto others; and this Diſcerning and Underſtanding you will all come to know

and

and receive as you wait in Stilneſs, out of the Reaſoning Part; for, if the Reaſoning Part enter, that will darken the Underſtanding, and then you will not know what to choſe, and what to refuſe, nor what to do, or what to leave undone: Therefore dwell in the Simplicity, and ſingle Subjection unto God's Holy Spirit of Life, the Meek Lamb's Spirit; and there is the Gate of true Wiſdom, and the Door of Underſtanding; and in that you will edifie one another in Love, and the Bond of Peace will be known amongſt you: And for this End have we travell'd and labour'd amongſt you, whom the Lord ſent forth in his own Name and Power, for the turning of you from the darkneſs of Ignorance unto the Light and Knowledge of God's Everlaſting Power, and for the building of you up in your moſt pretious holy Faith, that therein, and thereby you might come to have victory over all that's contrary. And to this day I am oft travelling in Spirit amongſt you; and in my Prayers to God, I daily make mention of you, and my ſpirit breathes unto God, and is pour'd forth unto him for your preſervation, growth, and proſperity in the pretious living *Truth*, and that you may be crown'd with *Victory*, *Life*, and *Dominion* over all which would *hinder you from running this good Race*, that is ſet before you; that ſo none amongſt you, who have *taſted of the Love of God*, and have *known the Way of Life*, may fall ſhort of the *Mark*, or of the *Inheritance incorruptible*, which fades not away. *So the Lord God Almighty be with you, and keep you, and place his Fear in your Hearts yet more and more, that you may no more depart from him, or from the feeling of his Life and Preſence; but that you may always live in him, who is God bleſſed forever; and may be found of him in everlaſting Peace*, Amen.

London, 21 1ſt Month, 1665. } *This from your dear Brother, who truly loves you, and the whole Flock of God in all Places,*

JOSIAH COALE.

To

To the

Flock of God,

Gather'd out of the World in the Province of

MARYLAND.

The First EPISTLE.

MY Dearly Beloved Friends, with whom, and amongſt whom I have travell'd in times paſt, for the Redemption of the *Suffering Seed*, which lay groaning in Bondage, and was held in Captivity under the Chains of Death and Darkneſs in you; and for the bringing forth of that Birth which is Heir of all things, and muſt Rule all Nations with a Rod of Iron, and unto whom we (who have been Labourers amongſt you) have reached with the Word of Immortal Life, and with the Power of the Almighty, to the raiſing of Life, and bringing Immortality to Light in you, by which you were then quicken'd unto Life, who were ſometimes dead in Sin and Treſpaſſes: And you know right well, that by this Word of God, and Power of an Endleſs Life, you were more and more enlighten'd, as you came into Obedience thereunto; and your Underſtandings were open'd, by which you came to ſee how you had been in times paſt

captivated with Sin and Iniquity, and had been led away with the Error of the Wicked, into Envy, Strife, and Maliciousness; and indeed, into every Evil Work; and then true Judgment and Condemnation took hold on that part in you, by which you had been led into those things; and the Way of Truth, Peace, Love, Sanctification, and Salvation, open'd unto you, by the Light and Spirit of the Lord, by which your Understandings were quickned: And the Invisible Eye was open'd in you, by which you came to see your Teacher; and as you enclin'd your Ear unto this Teacher, and walked in this Light of God's Salvation; O then, how was the Appearance of Evil eschewed by you? And how contrary to your Desires it was to see or hear of Strife, and Debate, and Contention amongst Brethren? And how Love, Peace, and Good-will did then abound one towards another, and towards all men, desiring that all might come to know and be made Partakers with you of the same plentious Redemption? And how gloriously and plentifully the Lord did then appear amongst you? And how freely he did then shed abroad his Love in your Hearts, and issue forth of the Vertue of his Life unto you, by which your Hearts were enlarged, and your souls refreshed and comforted; so that you did run well (without Weariness or Fainting) Who hath hindred you, or any of you, that you should not continue in this Race, in which Peace, Love, and Good-will did abound one unto another? And what is the cause of the Strife, and Divisions, and Contentions, that of late hath been amongst you? Hath not the Evil One stepped in, and drawn you into Reasonings and Consultations about Differences which hath been occasion'd by Dissenting-spirits, and thereby vail'd the Understandings of some of you, and so brought Night upon them; and

in

in the Night ſeaſon ſown the ſeed of Sedition amongſt them.

Well, My Heart is griev'd within me for your ſakes; and I am oft-times afflicted in ſpirit becauſe of theſe things which have happen'd amongſt you: for indeed, ſome there be, that have made the Hearts of others ſad, whom God never made ſad, becauſe of their unſoundneſs, and unſtedfaſtneſs in the Truth, which in much ſimplicity, fear, and reverence was made known unto you by us, who labour'd amongſt you in the Word and Doctrine.

And truly Friends, I cannot but Lament the loſt eſtate of ſome amongſt you, which I am fully ſenſible is great and ſad: Oh that ever it ſhould be ſaid of ſuch a People (for whom the Lord had done ſuch great things, and unto whom he had ſo plentifully manifeſted himſelf and appeared) that they ſhould not retain their firſt Love, and Integrity, and Fervency, and Zeal to the Lord, and one towards another! Its indeed ſad to conſider: For have not I ſeen the *Lilly* bloſſom amongſt you, and the *Vine* flouriſh, and the tender *Grapes* appear? yes verily. And this I further teſtifie, *That while you kept your firſt Simplicity, and your firſt Faith and Love, you were Beautiful, and Comely, and Lovely in the Eyes of the Lord; and he took great Delight in you; and exercis'd Judgment, Mercy, and Loving-kindneſs amongſt you; in which many did greatly Rejoyce; and your Faith was every where ſpoken of amongſt the Churches of Chriſt; and many did greatly Rejoyce becauſe of you; for you were Honourable and lovely in the Hearts of the People of God every where; and you were even a Crown of Rejoycing unto us, who had labour-ed amongſt you, and travell'd for your ſakes.* But alas! A contrary ſpirit hath ſince entred amongſt ſome of you, with which we have not Unity nor Fellowſhip; the Report of which hath brought *Sadneſs* upon the Hearts of

many: But those who have given place to the Envious-One, must bear their own Burden; for their Judgment and Condemnation slumbreth not, but will swiftly come upon them.

Wherefore my dear Friends all, Be you retir'd in your minds unto the Light, by which you were first convinced of the Truth, and which gave you then to see the Error of your Wayes, and which led you into Love, Peace, and Good-will one towards another, and towards all men; and to eschew the appearance of Evil: And as you all (in this Light) come singly to wait upon the Lord in your first Love, Simplicity, and Integrity, you will plainly and clearly see what it is that hath entred (and how it entred) that hath been the cause of all those Tumults, and Contentions, and Divisions, which of late hath (happen'd and) been amongst you; and as its seen with the Light, and discover'd thereby unto you, or any of you, let it by the Life be judged from amongst you; and therein wait that you may be purged from all Filthiness, both of Flesh and Spirit: And be tenderly affectionated one towards another in the Truth; not with a feigned Love, or a feigned Affection; for that God hates: But let Love be without Dissimulation, abhorring that which is *Evil* in all, and cleaving to that which is *Good*: And be Open-Hearted one towards another (not Strange and Staightned) and Simply and Honestly confess your Faults to each other, and pray for one another, and the Lord will have Mercy upon the Transgressors, and will heal their Backslidings and blot out their Iniquities, and will again love them freely; and so you will re-gain the Favour, Love, and Good-will of God unto you; and we shall again be *comforted in you*, after these

theſe our *Sorrows* and *Grief of Heart*, becauſe of the Diviſions and Spoilings that have been amongſt *you*; for, our Joy is in your Proſperity and Well-being; and our Rejoying is in *your* Comfort, and Refreſhment, and Preſervation, and Safety.

Wherefore, my Friends, Keep your Eye alwayes upon that Mark which firſt you preſſed after, when you receiv'd the Truth, and obey'd the Goſpel; and in that ſtraight and narrow Way of Holineſs, which was then made known unto you, every one ſtill preſs towards this Mark; and have perfect Charity amongſt your ſelves, as in the time of your firſt Simplicity: And then you will feel the Lords wonted *Goodneſs* and *Loving-kindneſs* ſhed abroad in *your* Hearts; and he will water *you* with the Dew of Heaven, and will bleſs *you* with all Spiritual Bleſſings from above; and he will then own *you* for his own, and will dwell in the mid'ſt of you, and amongſt you; for which the earneſt Deſire of my Soul is unto the Lord; and in my Prayers I do oft make mention of you unto my God and your God, that his Arm of Power and Salvation may alwayes be with you; and that you may be thereby kept Pure, and Unrebukeable, and Spotleſs unto Himſelf in his ſight, from this time forth and forever, *Amen.*

And Friends, It was the fervent and ſincere Deſire of my Heart to have ſeen you this Year; having a confident Perſwaſion and Aſſurance in me, That (if the Lord had ſo order'd it) it would have been for your *Good* and *Benefit*; and that I ſhould have been Refreſhed with you and amongſt you, as in times paſt.

And

And in order to it I wholy fixed and applyed my Heart to the Lord (for some certain dayes) to search his Counsel in the thing, until he fully and clearly satisfied me, that it must not then be; in whose blessed Will I rest, and am content: yet am not wholy without hopes, but that in Due Season it may yet be. And in the mean time I leave you, and commend you to God, who is able to keep you, and do more aboundantly for you then you can ask or think; to whom be Glory forever, *Amen.*

Written in *Essex* this 5th of the 7th Mon. 1664.

I am your Dear Brother, in the Tribulation, Kingdom, and Patience of Jesus,

Josiah Coale.

Let Copies of this be sent amongst Friends every where in the Province of Maryland, *and be read amongst them in their Assemblies in the Fear of the Lord.*

TO

To the Flock of God IN MARYLAND. GREETING.

The second EPISTLE.

MY Dear Friends, Brethren, and Sisters, who are called and sanctified in Christ Jesus; and with whom, and amongst whom I have travell'd both in Body and Spirit, for the Resurrection of that Birth which is Immortal; through which you might become Heirs of Eternal Salvation, and of the Kingdom Everlasting, which is not of this World.

My soul and bowels even daily earn towards you; and you are even daily presented before me, and brought into my View and Remembrance by the Spirit of the Lord; by which I am oft constrain'd to present my Supplications and Prayers to the God of my Life for you, and on your behalfs; beseeching and desiring him, that he will keep and preserve you in the Unspotted Life of the Lamb; and that Grace, Mercy, and Peace, together with

with Spiritual Bleſſings in Chriſt Jeſus our Lord, may be multipy'd and encreas'd amongſt you.

My beloved Friends, Keep your ſtation in the Holy Place, every one who know it; and in your Holy Calling, wherewith you are call'd of God, therein abide and walk with him; that therein you may all adorn the Goſpel of our Lord Jeſus Chriſt.

And Friends, You certainly know, That the Living, Bleſſed, and Everlaſting Truth it ſelf (which ſanctifies throughly, both in *Soul*, *Body*, and *Spirit*; and which ſets free from the *Bondage of Corruption* all who continue in it) hath been freely made manifeſt amongſt you: Therefore I charge you all, as you will anſwer the Lord, Every one ſee that you live and walk in the Purity thereof.

And you likewiſe know the Way of Life, and Salvation, and of Holineſs (in which no unclean thing can paſs) ſee therefore that you continue therein; that ſo, whenſoever your Lord comes, you may be found of him in Peace, and cover'd with his Righteouſneſs.

For you have all need of Circumſpection, and Watchfulneſs, and Diligence; becauſe the Adverſary of your Soul's Peace is very ſubtil, and lodgeth very near to every one; and waits to devour, and lurkes to deſtroy; and will loſe no Opportunity, if poſſible he may beguile any of you, as he did *Eve* in the beginning.——But as you all watch in the Light of God's Salvation, which he hath cauſed to ſhine unto you, the Adverſary will thereby be diſcover'd unto you in all his Twindings and Appearances.

And my Friends, This Light, in which you have believed, is the true Touch-ſtone, by which all ſpirits may be tryed, and all Motions (in whom ſoever they ariſe) may

may hereby be known, whether they be of God, and tend to that which is conſiſtant with the *Honour* of Truth, and your own Peace; or whether they ſavour of the Fleſh, and tend to the ſatisfying of the Luſts thereof.

For, the Luſts of the Fleſh, and of the Eyes, and the Pride of Life, are not of the Father, but of the World, which paſſeth away: And where (or in whomſoever) theſe, or either of theſe are found, and diſcover'd by the Light, which makes all things manifeſt; they are therewith to be condemned, and by you to be denied; that ſo you may be every one kept out of the Snare of the Devourer, and out of the Net of the mighty Hunter.

For, If you live after the Fleſh, you ſhall dye; for the Luſts thereof, when they are conceiv'd, bring forth ſin; and the Wages of ſin is death: But every one, who through the ſpirit mortifies the Deeds of the fleſh, ſuch ſhall live to God in the Newneſs of Life; and ſuch will adorn the Goſpel of God.

And ſo, my dear Friends, You are called to Liberty, *but not to ſerve your ſelves*; therefore uſe not your Liberty as an Occaſion to the Fleſh, *leſt thereby you be enſnared*; neither uſe it as an Occaſion of ſtumbling *unto others*: but every one, in the Fear of the Lord, ſtand faſt in that *glorious Liberty*, wherewith Chriſt hath made *you* free. And beware of being again entangled with the heavy Yoak of *Bondage*, and of being brought into Captivity with that which in meaſure you had *Victory over*-----For, *you* (that have paſſed from Death to Life) know right well (and I need not tell *you*) through what Difficulties, Hardſhips, and Exerciſes *you* obtain'd that precious Liberty in the Truth, which *you* are brought unto: And

you alſo know what it coſt *you* to purchaſe the Poſſeſſion of that meaſure of Life and Truth, which is manifeſted amongſt *you*; therefore let none ſell his Birth-right *for a Meſs of Pottage*; neither let any periſhing Object become a ſnare, or divert *you* from *your* Simplicity and Sincerity in the Truth.

But every one walk worthy of the matchleſs Love of God, which hath extended its ſelf unto *you*, that ſo the daily Multiplyings and Abounding thereof *you* may know and witneſs in *your* hearts; that through it *you* may Grow, and Increaſe, and be Enriched; and that God Almighty may take delight to dwell amongſt *you*.

And my Friends, The ſavoury holy Order that the Truth led into in the beginning, and in which the primative *Chriſtians* were exercis'd, *you* are not ignorant of; and I hope not unmindful of it neither: And *you* likewiſe know what Fervency, and Fear, and Zeal towards God the Truth wrought in *your* Hearts, when *you* firſt receiv'd the Teſtimony thereof; And what a Godly Reſolution was put on by many? and there was not another thing accounted of by many of *you*, in compariſon of his Bleſſed Truth.

And whatſoever things were honeſt and *of Good Report*, and by which the Truth might have been *adorn'd*; how readily would *you* have been made *conformable* thereunto, though *you* had deny'd *your ſelves* therein? And then how did the Bleſſings of God, with Peace and Unity one with another, abound amongſt *you*?

Well, I hope (and doubt not but that) *you* are ſtill like-minded in the ſame thing many of *you*; and that *you* have the ſame *Conſolation* abounding amongſt *you*: But if any

any be otherwiſe-minded, I would have ſuch know, that the Truth is of the ſame *worth*, as ever it was; and of as great *price*, with all who really walk therein, as ever it was eſteem'd by ſuch; and this God ſhall reveal unto them in his Day.

And if any retain not their firſt Love, Zeal, and Fervency; but walk diſorderly, and not according to the Truth of the Goſpel, which was preached unto you by us in the beginning; I ſay, if we, or any other ſhall walk amongſt *you* not according to that Holy Order of the *Goſpel*, by which it may be adorn'd, and ſhall refuſe (the Admonition of the Spirit of Meekneſs) to be humbled for his diſorderly walking; have no Fellowſhip with ſuch a one; but let him be accounted as a *Heathen* and a *Publican* unto *you*, that *God* may deal with him for his Iniquity according to his Deſerts: Yet nevertheleſs, againſt an Elder receive not an Accuſation, except it be by the Mouthes of *two or three* Witneſſes; that nothing be done, but that which may tend to the Edification of all, and not to the Deſtruction of any.

And farther, my Friends, If any amongſt *you* ſhall walk, not as becomes the *Goſpel* of Chriſt, nor according to that *ſavoury holy Order*, that the Truth hath led, and doth lead into; but by any *unſavoury Actions or Motions whatſoever*, ſhall vary from the Simplicity and Purity of the *Truth*, yet let not that become a *Stumbling-Block unto any*, nor cauſe any to fall from the Faith which *you* have receiv'd, and through which *you* have *obtain'd Remiſſion* of Sins, and *Immortal Life*: For the Unfaithfulneſs or diſorderly walking of ſome will not be a ſufficient Excuſe for others in the Day of the Lord, when they are called to an account; but every one, who have taſted of the *Power* and *Love* of God, and have receiv'd the Gift of his Spirit, be faithful

thereunto, that *you* may improve *your* Tallent, which is committed to *you*: For every one muſt give an account for himſelf unto God; and none can excuſe *you* before him: therefore I ſay, Look not at the Haltings of others (though it ſhould be ſuch, who have ſeem'd to be as Pillers) nor think to make that a Plea, or an Excuſe to decline from the Purity of the Holy Way of the Lord; for, although that may ſerve for an Argument amongſt men; yet that will not ſerve when God ſhall come to plead with ſuch, before whom all Hearts are open, and all things naked and bare; and he will give to every one a juſt Reward, according to their Deeds.

Wherefore, I ſay, Let every one have an Eye unto the Lord in all things, and mind their own ſtate, and how it ſtands betwixt them and the Lord; and that will keep them from looking-out, and conſulting about the ſtate of others, who may vary from the Purity of the *Truth*; for hereby the *occaſion* of ſtumbling comes unto many---But rather let the halting of ſuch be as Dreadful Examples unto *you*, to take Warning by; that ſo *you* may be kept in Fear and Faithfulneſs, in Watchfulneſs and Diligence, leſt *you* fall into the ſame Temptation and Snare of the Devil.

For, my Friends, Whither can any go to find Life, Immortal Conſolation, and Satisfaction to their Souls, if they ſhould forſake the precious Truth, of which we have born teſtimony (in the Life and Demonſtration of God's Spirit) amongſt you, and through which many of *you* have found Reſt to *your* Souls, after many long and ſore *Travels*? Truly there is not another thing that can add unto your everlaſting Conſolation, if once any of *you* ſhould vary, or ſlip aſide from that: And this I hope (and doubt not but) that many, or moſt of *you* are perſwaded

ded, and ſatisfied in-----Therefore continue therein, and therein be unanimous in *your* Service and Obedience unto the Lord; that by him, his Good Spirit, and Word of Grace, *you* may be eſtabliſhed forever.

And as concerning *the ſtate* of Marriages, You know the comely Order of the Church in the primitive Times, before the Apoſtacy began; and how the Apoſtle ſaid, *If any be called, being Married, let him nor ſeek to be looſed* (nay, though he or ſhe had an Unbelieving Wife or Husband) *but let the Husband render due Benevolence to the Wife, and likewiſe, the Wife to the Husband.* And further, By Commiſſion from God he ſaid, *Let not the Wife depart from her Husband.*---And ſo ſay I unto *you*, in the Name and Fear of the Lord, Let none give place in the leaſt to that ſpirit that would beget Inclinations in the Wife or Husband to depart one from another; but let every man have his own Wife, and every woman her own Husband: For, whatſoever Pretence or Covering that ſpirit (that would ſeparate them) may come under, yet it is a ſpirit of Fornication; and it will lead out of the comely Order, into the Diſorder, and into the Defilements and Pollutions of the World, aud into a Pit and a Snare: And for ſuch things ſake the Wrath of God will be reveal'd; and he will make ſuch Examples of his Vengeance: For, as the Apoſtle ſaid, *The Wife is bound by the Law ſo long as her Husband liveth; and if ſhe depart from him, and Marry another Man, ſhe is an Adultereſs, and a Tranſgreſſor of the Law.*-----And therefore, my dear Friends (as I ſaid before) In that comely Order, in which *you* may adorn the Goſpel (and be kept in Favour with the Lord, and in Unity and Fellowſhip *one* with *another*, in his Spirit of Life) let all walk together; and in your places and ſtations, where the Lord hath ſet *you* and order'd *you*, therein abide with him, having the Loins of *your* Minds girt about with the Truth

Truth it ſelf, and be zealous for the *Honour thereof*; and keep ſtedfaſt therein with the Lord, in Fear and Faithfulnes, in Fervency and Simplicity, all being Examples one to another of Chaſtity, and Holineſs, and Godlineſs of Converſation, that you may alſo be as Lights unto the World, anſwering the Witneſs of God in all, that none may have any thing againſt *you*, nor whereof to accuſe *you*, but only concerning *your* Obedience to the Law of *your God*; then will *you* have ſtrong *Conſolation* in the Lord, and great *Boldneſs* and *Confidence* towards him, and alſo in the ſight of all men; and the Lord will encreaſe *your* Spiritual Subſtance, and will alſo enlarge *your Borders*, by daily adding to *your* Number ſuch as ſhall be ſaved. And ſo, the Everlaſting God keep *you* all, and be with and amongſt *you*, and cauſe the plentious Showers of his *Love* to deſcend amongſt *you*, and *refreſh* and *conſolate you* therewith, that *you* may walk chearfully in his Preſence, and not with *Bowed-down Souls*; but that every one may poſſeſs his *Soul* in Peace, *Amen.*

And my Friends, Although ſome things, contain'd in this Epiſtle, may ſeem ſtrange unto many of you; yet thoſe whom they concern will not be ignorant of the ground of my thus writing; and for their ſakes I have written with Boldneſs and Plainneſs: And ſo the Grace of our Lord Jeſus Chriſt be with your ſpirits, Amen.

From the Common Goal in *Kendal*, in *Weſtmoreland*, this 29th of the 7th Moneth, 1665.

I am your dear Brother, a Sufferer for the Teſtimony of the bleſſed unchangeable Truth; and hate the Garment ſpotted with the fleſh,

Joſiah Coale.

AN

An EPISTLE TO THE Flock of God

WHO

Are called to bear Teſtimony for the Name of the Lord at this Day, through Sufferings: Sent unto them for the building up of the Weak of the Flock in their Moſt Precious FAITH; and for the ſtrengthening of them in their Perſecuted and Suffering Eſtate.

In which alſo (for their Encouragement) the Purpoſe of God in their preſent Sufferings is declared.

My Beloved Dear Friends,

WHOM the Lord God Almighty hath viſited with his Everlaſting Loving-kindneſs; and unto whom he hath cauſed the Everlaſting Day to dawn, and the Son of Righteouſneſs to ariſe;

ariſe; and whom he hath called out of the World, and ſeparated from its Wayes, Worſhips, and Traditions, and from the Defilements and Abominations thereof; that *you* might be a peculiar People unto himſelf, zealous of *Good-works*, that he might make known unto you that Myſtery of his Kingdom, which hath been hid from Ages and Generations paſt; that ſo *you* might ſtand faithful and true Witneſſes for his Name and Truth, and appear on his behalf in the *Demonſtration of his own Life and Spirit*; and that *you* might bear a faithful Teſtimony for that Bleſſed, Everlaſting, and Unchangeable Truth (which he hath manifeſted in your Inward Parts) not only in Doctrine, Life, and Converſation, but alſo by ſuffering (for its ſake) whatſoever the Enemies thereof ſhall be permitted to inflict upon you, that thereby you may be approv'd not only in the ſight of God, but alſo of all *good* Men.

I ſay unto *you*, my beloved Friends, Prize your honourable and holy Calling, wherewith the Lord Almighty hath called *you*, and therein walk with God; and think it not hard nor ſtrange that he ſuffereth *you* ſo long to be try'd and exerciſed in Sufferings, as *you* have been hitherto, and are at this day, for *your* Teſtimony ſake; but look over it all, and lift up *your* heads above all; for the Lord hath aſſuredly an End in it, for his own Glory, and for the Exaltation and Spreading abroad that Bleſſed Truth, which we poſſeſs and live in, and which we ſuffer for; and alſo for the gathering into it many, who are yet far off from him, and Strangers unto him; ſo that whatſoever come, whether Bonds or Exilement, or what Exerciſes ſoever we meet withal, in this we may be ſatisfied, *That it ſhall make for the Furtherance of the Goſpel of Chriſt, and for*

for good unto all who continue their Obedience in him unto the End, and abide faithful unto Death. Wherefore, my dear Friends, If the Lord ſee it meet further to permit the Enemy to ſift and winnow us, and that we muſt be further tryed; nay, if he ſhould ſo order it, that we muſt be a ſuffering People all our dayes; yet let none be weary or faint in your minds: *For, In the Lord* JEHOVAH who is certainly with us) *there is Everlaſting ſtrength; and he fainteth not, neither is weary; but he giveth power to the Faint, and to him that hath no might he encreaſeth ſtrength:* And ſo, let your Truſt be in him, and let that godly Reſolution be put on (by every one of *you*) that was in *Job*, who (when God ſuffer'd Satan to ſmite and afflict him) ſaid, *Though thou kill me, yet will I truſt in thee.* And indeed, it's far better to ſuffer Perſecution with the *People of God for good Conſcience towards him*, then to dwell in the Tents of Wickedneſs, out of which God hath call'd and redeem'd us.

And my Friends, Conſider, Whither can any go, or whether can any flee, to eſcape Perſecutions? Certainly I know no place; neither do I believe there is any, profeſſing *Chriſtianity*, except it be in the Tents of Wickedneſs; *For, he that will live Godly in Chriſt Jeſus muſt ſuffer Perſecution.* And if any, to eſcape Perſecutions and Sufferings, ſhould return to the Tents of Wickedneſs again; out of which, by the Power and Arm of God, they are brought; and ſhould diſert their Teſtimony, which God hath committed to them, to bear for his Name; it would happen unto them (as the Apoſtle ſaid) according to the old Proverb, *The Dog is turned to his Vomit, and the Sow that was waſhed to her wallowing in the Mire:* And the Hand of the Lord would find ſuch out; and the Terrors of the Almighty would certainly ſeize upon them, and ſurprize them,

which would be manifold more grievous to be borne, then all the Sufferings that man can poſſibly inflict upon them: *For its a fearful thing to fall into the Hands of the Living God*: for out of his Hands no man can deliver; but out of the hands of Blood-thirſty and Wicked Men God can, and certainly in his own time will deliver all who truſt in him.

Wherefore (my dear Friends) Put on Boldneſs and Courage, in the Name of the Lord, and ſtand valiant *Witneſſes* for his Truth through all Sufferings, which is the thing he hath call'd *you* unto; that ſo *you* may anſwer the End for which he hath viſited *you*, and made known himſelf unto *you*: For conſider, Was it in Loving-kindneſs and Compaſſion unto *you*, that the Lord viſited *you*, and made choice of *you* to be Witneſſes for him, that his Name might be Glorified by *you*? Or elſe, Was it becauſe he had ſuch need of *you*, that he could not Gloriſie his *Name* without *you*? Surely all who are of an underſtanding Heart will confeſs and acknowledge, that it was only in Love and Mercy unto *you*, that he thus made choice of *you* to ſuffer for his Name, and to Glorifie himſelf thereby, becauſe he can work for the Glory of his own Name, as he ſees meet, without *you*, or any of *you*; and can Magnifie his Power in the *Deſtruction or Deſolation of a Nation or People* (as in time paſt he hath done, and is doing at this day) though he takes no Delight therein; and therefore he hath no need of *you* for that End, but *you* have need of him: So that its only in Love and Compaſſion towards *you*, that he hath thus viſited *you*; and alſo, that *you* might have ſtrong Conſolation in *your* Obedience unto him through all Sufferings, which he hath called *you* unto.

And therefore my Beloved Friends, Gird up the Loins of *your* minds; and keep cloſe to, and ſtedfaſt with the Lord; and with the Eye of Faith *look over* all Tribulations, unto

him

him that is inviſible, who will out-laſt them all, and will be with *you* in them, and through them all, and alſo, when they ſhall be no more: For certainly Friends, God hath determin'd, by and through theſe things, to exalt his Kingdom, and to get himſelf a Name in the Earth above every Name, that every Knee may bow, and every Tongue confeſs thereunto, unto his Praiſe and Glory. And he hath highly Honour'd us, in that he hath been pleaſed to make choice of us, and to accept of us to appear on his behalf, and (by Sufferings) to contend for his Cauſe, and to bear Teſtimony in the Life of his Spirit againſt all Idolatry and ſuperſtitious Inventions, which have gotten up in the dark Night of Apoſtacy; for he hath put the ſpiritual Weapon into our hands, by the which the ſpiritual Wickedneſſes (that are in High Places) and the ſtrong Holds of Iniquity muſt be beat down; and in vain do the Inhabitants of the Earth Combine, or take Counſel together, *to ſtop or limit* this Work of God, which he hath begun, and is carrying on amongſt us; *For he will certainly in the end be too hard for them; and they muſt, and ſhall aſſuredly fall before him, as their Predeceſſors did in times paſt (who oppos'd his Appearance in our Fore-fathers)* the Lord hath ſpoken it: *And no Weapons that's form'd by them, or that they ſhall Form, ſhall ever proſper or prevail, ſo as to accompliſh their Decree*; for God hath ſaid it.

Wherefore my Friends, With *one Heart*, with *one Mind*, and with *one Spirit* ſerve ye the Lord in newneſs of Life; and continue the Aſſembling of *your* ſelves together in his Fear, to wait upon him, even as if theſe did not at all attend *you*. And none be Slack or Backward in *your* TESTIMONY herein for fear of Sufferings, leſt hereby *you* do not only purchaſe the Diſpleaſure of the LORD againſt *your ſelves*, but alſo, weaken the hand of others,

and thereby obtain'd the greater Condemnation: But remember what happen'd to the Fearful and Unbelieving Spies, who weaken'd the Hands of *Iſrael* of old, that they could not enter the promiſed Land; for, theſe things were written for our learning, that we ſhould not tempt God as they tempted him, and were deſtroy'd of the Deſtroyer. For certainly Friends, this I have long ſeen, and ſometimes declared alſo, that if any, to whom the Viſitation of God's Love hath reached, and who are now call'd to bear Witneſs to the Name of the Lord, by aſſembling themſelves together to wait upon him, and to worſhip him in Spirit, and have been perſwaded in their Conſciences by the Light of his Son, that it was their Duty ſo to do: I ſay, if ſuch (for fear of Suffering for their Teſtimony therein) ſhall forſake the Aſſembling of themſelves together, (as the manner of ſome hath been) they will certainly bring upon themſelves greater Sufferings, even from the hands of men, and more grievous to be borne, then thoſe which for the aſſembling of our ſelves together ſeem now to be threatned; except they wholy conform to worſhip the Image that is made unto the Beaſt, that had a Wound and doth live: and if ſo, then (as I ſaid before) the Lord God will aſſuredly find ſuch out, which will be more heavy and grievous to bear then the reſt.

And therefore let all be Unanimous in your Teſtimony for the Lord, in this day of trying and proving; and be a Strength and an Encouragement one unto another, in that Gift of the Spirit of God, which from him you have receiv'd; and *you* will certainly find and feel the Lord preſent with *you*, aſſiſting and furniſhing of *you* with all heavenly Vertues, which are needful or neceſſary for *you* in *your* preſent and future Exerciſes; and the Light of his Countenance *you* will know to ſhine in *your* Tabernacle; and that

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is very precious, and pleaſant, and comely to behold: And indeed, its that alone which cauſeth us to walk chearfully through all Tryals and Exerciſes; and we experimentally know, that he hath not fail'd us hitherto, but hath been alwayes preſent with us to deliver us out of many Diſtreſſes; yea, and aſſuredly will deliver us out of all in his own time, which haſteneth, when the meaſure of the Sufferings of our Lord and Maſter are fill'd up in us; for we muſt be throughly try'd and prov'd by Sufferings, and thereby be made manifeſt unto the Nations about us, to be the peculiar People of God, before the meaſure of our Sufferings be full.

And my Friends, It is not the Purpoſe of God, by theſe Storms and Tempeſts, that beat upon the Building of *God* (or by the Sufferings that attend us) to ſuffer his Heritage or Building to be laid waſte: No; but thereby to beat down all Falſe Building, and Out-ſide Poſſeſſions, and to lay waſte the Hills and Barren Mountains, upon which the Whore ſits, and to make her deſolate; for they, by claſhing one againſt another, ſhall be broken one by another, or by biting and devouring one another, will be deſtroyed one of another: But you, my Beloved, who keep ſtedfaſt with the Lord through theſe things, ſhall thereby be manifeſted in the view of all Nations to be the Building of God, whoſe ſtanding is upon the Rock of Ages (the *Mountain of his Holineſs*) which all Storms, nor the Gates of Hell cannot prevail againſt; and thereby he will alſo exalt his own *Houſe (where* Iſrael's *Fold is)* above all the Hills and barren Mountains (upon which we were ſometime ſcatter'd, and from which we are now gather'd by the Arm and Power of *God)* that ſo thereunto the gathering of the Nations may be, according to his *Promiſe*; for, was it not

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foreſhewen by the Angel of the Lord unto his Servant *John*, in times paſt, *That the Horns of the Beaſt, that ſhould make War with the Saints (and whom the Saints ſhould overcome) ſhould hate the Whore alſo, and make her deſolate.*

My Friends, Conſider this; and in Patience and Confidence, that he is Faithful that hath promiſed, let us all wait upon the Lord, and be reſign'd up to be diſpos'd of according to the Counſel of his Will; and let him work, and carry on, and proſper his own Work, as he ſees meet: *For its he alone that worketh all our Works for us, and in us; and he knows what is beſt for us, and of what we ſtand in need; and no Good Thing will he withhold from them that walk uprightly:* And we (who are in the Faith) know, that all things ſhall work for our *good*, who love him above all; therefore let us give up our All unto him, and caſt our Care upon him, who takes care for us; whoſe Wayes are unſearchable, and his Judgments paſt finding out.

And ſo, my Beloved Friends, Keep to, and watch the weighty Foundation, which ſtands ſure through all Storms and Tempeſts; and walk together in Love, and therein ſerve one another; and let none give place to that ſpirit which would exerciſe Lordſhip over another; for that is not the ſerving Spirit, that is to be ſubmitted unto, which begetteth into Love, Meekneſs, and Gentleneſs; but that ſpirit will rather beget a Root of Bitterneſs, which may defile many, and therefore not to be heeded: But the Love being dwelt in, which vaunteth not it ſelf, nor ſeeketh its *own*, but anothers *good*; that begets its own likeneſs: and in this *you* will ſtir up and provoke one another to Love, and to *good* and *charitable Works*; and then by *you* the Goſpel of God will be adorn'd, and *you* will have his *Bleſſing* and *Peace* in *your* hearts; which is of more Value, and greater Price with the

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Upright in Heart, then all the Pleaſure of ſin, or Gain of Oppreſſion: And ſo, by *your* Stedfaſtneſs, Faithfulneſs, Sincerity, and Simplicity in the Truth, *you* will even engage and provoke the Lord to appear on *your* behalfs, and to plead *your* Cauſe with *your* Adverſaries, and to ſhorten the dayes of the Wicked for *your* ſakes. And ſo the Almighty God of Love and Peace be with *you* all, and multiply the Riches of his Grace, Mercy, and Peace unto *you* all; that the *Poor in Spirit* may be enriched, the *Weak* and *Feeble* ſtrengthen'd, and the *Sincere in Heart* eſtabliſhed and confirmed: And unto him alone I do commit and commend *you* all, by whoſe Power and Love uufeigned I was at this time conſtrain'd to ſend this Epiſtle unto *you*, to ſtir *you* up to Faithfulneſs, Diligence, and Zeal towards God, and for his Cauſe; in which my *love* towards *you*, and my *care* for *you* is manifeſted: in which I alſo kindly ſalute *you* in the *Bowels* of Chriſt Jeſus, whoſe Life is my Life, and whoſe Love hath filled my heart, in which I take my Solace and Reſt.

From the Common Goal in *Kendal*, the place of my Confinement for the Teſtimony of Jeſus and for the Word of God, this 18th of the 7th Moneth, 1665.

Your Dear Brother, in the Tribulation, Kingdom, and Patience of Jeſus,

Joſiah Coale.

A N

An EPISTLE To Friends.

The First general EPISTLE.

DEar and Everlastingly beloved Friends, Brethren, and Sisters, whom in *God's Holy Covenant*, and *Power of an Endless Life* my soul dearly loveth, and to whom I am firmly joyned and united with the Spirit of the Living God, which he hath sent into our hearts; and by which we have been separated from the *Wayes*, and *Worships*, and *vain Tradition of the World*; amongst whom (in times past) we had *our Conversation*, and walked according to the Lust of *Ignorance*, as *other Gentiles* did: But now, being separated from these things by the *Power of an Endless Life*, and being redeem'd therefrom by the precious *Blood* of the Lamb without *Spot*: And being made choice of, to be a peculiar People unto God, to serve him in our Generation, and to be a Praise unto him; therefore now, my beloved Friends, have Valour, and Boldness, and Courage every one in your Hearts; and have the Loins of *your* minds girt about with Truth, that *you* may

may be armed to fight the Lord's Battels, and be able to ſtand in the Evil Day, when *you* ſhall be tryed: And be *you* found watching every one in the Light and Gift of the Spirit of the Lord God, ſo will not that Day come upon any of *you* at unawares; but *you* will be found fitted and prepared to with-ſtand or reſiſt the Evil One in all his Wiles and Appearances, ſo that he ſhall not touch or harm *your* precious Life; for, the Lord Almighty, in whom *you* have believed, and in whom our Truſt and Confidence is, he will renew *your* Strength, and will be a Buckler unto *you* in the Day of Battel; and there will be no Faintneſs of Heart nor Fear in *your* Way, but the Mighty POWER of God *you* will feel, by which *you* will be able to tread upon the Necks of *your* Enemies, both within and without, and tread Satan under Foot.

And ſo, my Friends, Theſe things (in ſhort) were in my Heart to write unto *you*, in the full enjoyment of that Love with which *you* know right well we have oft been refreſhed together; aſſuring *you* all, that the ſame Bleſſed Preſence, and Power, and Love of God, in which I have been amongſt *you*, and by which I have been called from amongſt *you*, to bear Teſtimony to the Bleſſed Name of the Lord (by which we are called) even to the Nations afar off) is ſtill continued with me; in which Love this is farther in my Heart to ſay unto *you* (although *you* may very well know it already, yet that none may grow forgetful) that God hath many Wayes to try the Faith of his People, both inwardly and outwardly; and oft-times ſuffereth the Enemy to work and exerciſe his power for that End; and the Enemy will work very ſubtilly

if poſſible to deprive *you* of *your* Peace with God: But my Friends, You keeping in the Power of an Endleſs Life (with which God hath certainly viſited *you*) thereby *your* Underſtandings will be kept clear, and *your* Hearts open towards God; and there all the Wiles and Subtilties of the Enemy will be ſeen and diſcovered, and he defy'd and rejected, and trampled upon in the Eternal Power of God: And herein *you* will be Victorious and Conquerers over all Temptations, and over all Aſſaults of the Wicked one: And herein *you* will have free Acceſs to God, and Boldneſs towards God; and *you* will all meet at the Throne of Grace, in the Unity of the Faith, in which *you* will have Acceptance with the Lord. And here will be no Rent, nor Diviſion, nor Striving of Spirits; Nay, that muſt not enter which would have the preheminence over others; for that will cauſe Diviſions: but that muſt live in all, and over all, which will be Servant to all; and therein are the Bleſſings of the Lord enjoyed, and his Peace witneſſed; and he will fill *your* Hearts with his Love, and cauſe his Heritage to flouriſh; and will make *you* as a watered Garden, whoſe Springs do not fail.

And now, my Friends, Conſider what the Lord hath done for *you*: Hath he done ſo for any other People upon the Earth; or did he more for his People in any Age or Generation (ſince the beginning) then he hath done for us? Or, Are any able to ſpeak more of the Wonders of the Lord, and of the Greatneſs of his Work, and of the Strangeneſs of his Act at this Day then we are (who are accounted by the Uncircumciſed but as the Off-ſcouring of all things?) Nay verily: And there-

therefore may it be ſaid, That us hath he known above all the Families of the Earth. And this, my Friends, may engage all, and conſtrain all, to walk worthy of this matchleſs Love, that the ſame with which he hath reached unto *you*, and viſited *you*, may be continued unto *you*, and may abound in *you* all one towards another, that *you* may all know *you* are the Children of *your* Father which is in Heaven; and in this *you* will be as Lights unto the World, and as a City ſet upon a Hill which cannot be hid; *you* will appear freſh in the Beauty of Holineſs, as the Heritage of God in its flouriſhing ſtate, in which my Unfeigned Love is dear to *you* all who are faithful to God; and in this I do ſalute *you* all, without reſpect of Perſons; for dear are *you* to me and precious, and every Member of the true Church of Chriſt, in all Regions and Quarters of the Earth: And God Almighty keep *you* and preſerve *you* all unto his Heavenly Kingdom, *Amen.*

London, this 12th of the 3d Moneth, 1663.

I am your Dear Brother, in the Patience and Tribulation of the Son of God, in whom we rejoyce daily,

Joſiah Coale.

AND Friends, This know, that for the ſake of the reſidue of our Seed, which is yet ungathered, is my Life freely ſacrificed up into the Hand of the Lord, and ready and willing am I to lay it down (for the Teſtimony of God's Bleſſed Truth, which he hath given me to bear) if thereunto I am called: For, Bonds and Afflictions attend me daily; and I may ſay, We are hear in Jeopardy of our Lives daily.

So let *your* Prayers to God be for me, that I may be kept unto the End, to finiſh my Teſtimony with Joy, and in all things to bring Glory and Honour to the Name of the Lord, who is over all Bleſſed forever.

J. C.

AN

An EPISTLE To Friends.

The Second general EPISTLE.

FRIENDS,

ALL who are convinced of the Truth of the Everlasting Gospel, and have believed the Report that hath been given amongst *you* concerning the great Salvation of God; and who have been perswaded in *your* Hearts and Consciences, by the Light and Spirit of the Lord, that it is *your* Duty unto God to meet together to wait upon him, and to worship him in Spirit and in Truth, and have been drawn by this Spirit of Truth to the performance of this Religious Duty.

I say, my Friends, You know right well, that Gloriously and Plentifully the Lord did appear amongst *you* in *your* Assemblies, when *you* first began the Exercises thereof; and he made his Power known amongst *you*; and thereby wrought in *your* Hearts mightily and effectually, to the bringing down and subjecting of that which had darkened and vail'd Life and Immortality from *your* sight and view; and by which *you* were made Strangers there-

thereunto: And this ſame Power of God, through the effectual working and operating of it, did raiſe Life, and bring Immortality to Light in *you*; ſo that *you* were no longer as Strangers unto it, but were brought into acquaintance therewith; and *your* hearts and ſouls were abundantly Refreſhed and Conſolated therewith; and through the ariſing thereof and thereby *you* became more fully confirmed in *your* firſt Faith, which was begotten in *you* by the Word; and then a Godly Zeal and Reſolution more fervently aroſe in *your* hearts, to continue this Practiſe, and perform this Duty of Aſſembling *your ſelves* together, which at firſt *you* believed *you* ought to do; and then did the Lord ſo eminently appear amongſt *you*, that by his Spirit he ſealed unto *you your* Acceptance with him in the performance of this Duty; and then *you* farther ſaw and believ'd, *That whatſoever Suffering ſhould come upon you for the continuance of this Religious Exerciſe, yet you ought to perſevere and continue therein, and to hold faſt the Profeſſion of your firſt Faith; and alſo the practiſe of the thing which you believed to be your Duty unto God.*

And *you* right well know, That many Tryals and Sufferings have attended *you* ſince *you* firſt began to contend for this Faith, and to make a Profeſſion thereof, and to practiſe the thing which *you* believed was *your* Duty unto God; but the Lord was alwayes with *you*, and aſſiſted *you* with his Spirit and Power in the mid'ſt thereof, even all who were ſingly reſign'd up unto him, and did perſevere and continue in their due Obedience unto him; and he never left nor forſook ſuch in any Tryal or Tribulation, but alwayes miniſtred unto them in the mid ſt thereof according to their neceſſities; and this I know the Witneſs of God in all the Upright in Heart ſhall ſeal unto.

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And now my dear Friends, Brethren, and Siſters, the Conſideration and Remembrance of theſe things are ſufficient to encourage every one, and to ſtir them up, and provoke them to hold faſt their Godly Reſolution, which they put on in the beginning; and to perſevere and continue in all Faithful Obedience in this Duty, while they have Liberty and Opportunity ſo to do: And if for *your* Faithfulneſs, and Obedience therein, the Devil be ſuffer'd to caſt *you* into Priſon, and to Exile *you* for the Goſpel's ſake, *Yet the Lord will be with you there*, he hath ſaid it, and will perform his word; ſo that *you* need not fear what Man can do unto *you*; for the Lord will ſupport and comfort *you* in the midſt of all *your* Sufferings, as in times paſt: but if any draw back, or fall from their firſt Stedfaſtneſs, and forſake the aſſembling of themſelves together, for fear of Sufferings and Peſecutions, and think thereby to eſcape the Penalty of the unrighteous Laws of men; then will the Lord take no pleaſure in ſuch; but will withdraw his Love and Preſence; and his wonted Goodneſs will he withhold from ſuch; and inſtead of Peace, there will be Trouble unto them; and Sorrow inſtead of Joy; and inſtead of Plenty and Fulneſs of the Riches of God's Grace, there will be Poverty, and Emptineſs, and Want; and Barrenneſs inſtead of Fruitfulneſs: For He, with whom we have to do, can turn a Fruitful Land into Barrenneſs, for the Iniquity of them that dwell therein: And indeed, it is better to dye for the Cauſe of God, then to live out of his Favour.

Wherefore my Dear Friends, All dwell and watch in the Light, your firſt Principle, that the Subtilty of the Enemy may be diſcover'd thereby, in all his Aſſaults, and

and Alurement; and keep in a ſtate reſign'd unto the Lord, out of all Reaſonings and Conſultations with *Fleſh* and *Blood*; for they let in Temptations, and thereby *you* may be ſnared; but as *you* ſtand ſingly given up to follow the Lord through all Tryals and Sufferings, that may come upon *you* for the Goſpel's ſake, there will be nothing wanting unto *you* that appertains to the Peace, and Comfort, and to the Joy, and Salvation of *your Souls*.

And Friends, This I have ſeen in the Light of God's Truth and Salvation, and this hath been long upon my Heart to declare unto *you*, That if any are any whit wavering in their Minds, they may be fore-warned, that if the Enemy ſhould ſo far prevail with any, as to put them upon ſeeking out a Way to eſcape the preſent Sufferings, which attend the Flock of God, as *Impriſonment*, *Exilement*, *&c.* yet I ſay unto *you*, and *you* ſhall find it to be true, that the ſame Enemy will find out another Way to bring ſuch wholy to conform to his Worſhip and Image ſet up; or elſe will bring a worſe Suffering upon them, and more grievous to be borne then that which now is threatned.

Wherefore my Dear Friends, Partakers of the Heavenly Calling in Chriſt Jeſus, Put on Valour, and Boldneſs, and Courage for the Cauſe of God which we are now engaged in; and ſtand faſt in that Liberty wherewith Chriſt our Lord hath made *you* free; and be nothing terrified becauſe of the Rage of the Enemies of God's Truth; but whereunto *you* have already attain'd there abide, and hold faſt that which *you* have already receiv'd, leſt *you* loſe *your* Crown; and keep out of *Conſultings* with *fleſh* and *Blood*, leſt *you* be thereby entangled with the Yoke of Bondage; for, the Fleſh is weak, and not willing to bear Sufferings; but

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the Spirit is willing; and as it is enclin'd unto, and obey'd, and follow'd in its Motions and Leadings, it makes willing to bear and endure all things, and to ſuffer the loſs of all things for the ſake of the Lord Jeſus; rhetefore let none (*Eſau* like) ſell his Birthrigh t for a Meſs of Pottage; but like Worm *Jacob*, wreſtle with the Lord in his own Strength, that *you* may prevail as Princes, and obtain the Inheritance incorruptible, that never fadeth away; which is the earneſt Deſire and Prayer of him, who dearly loves and ſalutes the whole Flock of God in every Region and Quarter of the Earth.

London the 29th of the 6th Moneth of the Year, 1667.

Joſiah Coale.

To the

Elect of God

Every where, Called and Choſen in Chriſt Jeſus before the World, and before Tranſgreſſion was (in which the World lies:)

The Salutation of Love, Mercy, and Peace, from God the Father, and our Lord Jeſus Chriſt.

The Third general EPISTLE.

DEartly Beloved Friends, Brethren, and Siſters, For as much as the Almighty Power and Arm of the Lord hath been ſtretched forth unto *you* in this Day of his Love, by which *you* have been gather'd out of the dark Paths, which the World walks in; and have been cleanſed from the Polutions and Defilements which many yet lie wallowing in; and have been ſeparated from the Abominations of the World by the Word of his Power, which ſanctifieth unto himſelf; and hath adminiſtred unto *you* an Entrance into that Kingdom, which is not of this World, and which fades not away, where *you* are made Partakers of the Durable Riches and Everlaſting Treaſure, with which *your* Hearts have been filled from day to day, and from time to time; yea manifold hath his

his Benefits, and Mercies, and Goodneſs been unto *you*; and often hath he cauſed *your* Cups to overflow; ſo that *you* could ſay in *your* Hearts, *That you had received your ſouls Deſire, and were fully ſatisfied; and your Souls did Bleſs, Magnifie, and Praiſe the Name of the Lord, the God of your Salvation; who hath done ſo great things for you, even beyond declaring; who brought deliverance unto you in the time of great Affliction and Diſtreſs; when you were compaſſed about with many Sorrows, and ſaw none to comfort you; when you were even in the horrible Pit, and ſaw your ſelves at a great Diſtance from your Maker (by reaſon of Sin and Tranſgreſſion) and were in your own eyes even ſhut up in Darkneſs and in Obſcurity, then did the Diſtreſſed cry unto the Lord, and he heard the Cries and Groanings thereof, and was moved with Compaſſion towards his own Seed, and he aroſe in his mighty Power, and ſtretched forth his Glorious Arm, and reached unto his own Elect, and thereby brought Deliverance thereunto*: And ſo the Oppreſſed came to be ſet free, and the Diſtreſſed to be ſet at liberty; and this was the Day of Glad-tidings unto *you*, and the acceptable Year of the Lord, though a Day of Vengeance came upon the Wicked and Ungodly, and upon that part which had led *your* minds aſtray, and to tranſgreſs the pure Law and holy Commandment of the Lord And ſo, my Dearly Beloved, The Lord having done ſo great things for *you*, in bringing *you* out of the *Egyptian Darkneſs*, and out of the waſte howling Wilderneſs; and hath brought *you* into a Plentiful Land, flowin with Milk and Honey; and with the good things thereof hath he ſatisfied *you*, and aboundantly filled *you* time after time; therefore now remember, and beware that *you* forget not the Lord, nor his wonderous Works; but dwell in his eternal *Power*, by which he hath done theſe things for *you*; and walk in all *Humility* before him, anſwering the *motion*

of his Pure Holy Spirit, by which *you* are quicken'd unto Life, that *you* may know it continually to remain in *you*; that ſo by it *you* may be kept alive unto God: And this Spirit may be *your* Leader and Inſtructor in all things; ſo will *you* have the Teſtimony thereof in *your* own particulars, to bear Witneſs for *you* that *you* are his Children; *For they only are the Sons of God, that are led by his Spirit; and they only have the Teſtimony of it witneſſing for them, that are faithful Followers thereof*: and ſuch enjoy Peace and Conſolation from the Lord, which is more to be valu'd and eſteem'd than all things viſible; for they are periſhing, and laſt but for a Moment; but the Precious Truth of the Lord, of which *you* are made Partakers, that is Everlaſting, and liveth and abideth forever; therefore let that be prized above all things elſe, which in compariſon thereof is but as Droſs and Dung; and ſo it was in *your* eye when firſt the Glory thereof appeared in *you*. And *you* know full well what *you* have parted with to purchaſe the Poſſeſſion of it: Therefore let none ſell his Birthright for a Meſs of Pottage; but let it be forever in *your* Eye eſteem'd above all things under the Son. And let not the Subtilty of the Enemy draw any ones Mind into the love of any periſhing thing, nor into the fear of the Threatnings of Man, whoſe Breath is in his Noſtrils; but ſtand in the pure Fear and Dread of the living God, and continually ſet him before *your* Eyes: and beware of entring into Conſultations with *Fleſh* and *Blood*; for thereby *you* may fall into the Snare of the Enemy, and be overcome by his Wiles; but give up ſimply and freely to whatſoever *you* are called to, either to do or ſuffer for his Name's ſake, and for his Truth's ſake, in *your* ſeveral Places and Callings; that ſo a *Faithful Teſtimony* for his Name may be

given

given by every one who makes mention thereof, and that profeſſeth his Eternal Truth; and of this be aſſured, *He will be your exceeding great Reward*: but if any draw back, or hanker in their Minds, and through letting in of *Slaviſh Fears, deny the Lord who hath purchas'd them unto himſelf by his own Blood*, by which he hath cleanſed *your* Hearts, that ſo *you* might become a fit Habitation for his own Spirit to dwell in: I ſay, If any, through the fear of Man, deny him in any thing that he calls unto, then they loſe their Reward, and loſe their Peace with God; and the Pangs and Anguiſh of Heart will take hold on them; and the *Sorrows* of Death ſhall compaſs them about, even as before they were deliver'd from their former Troubles, and ſo they will bring themſelves under the heavy Yoak of *Bondage* again, and the Countenance of the *Lord* will be hid from them, and a Cloud of *Darkneſs* will come over them, and Miſery will be their Portion from the *Lord God*, who is the *Joy of the Righteous*, and the *Rewarder of all who obey him*; and out of this *Condition* it will be hard to be removed, and to be reſtor'd again into the *Favour* of the *Lord*.

And ſo my dear Friends, Prize *your* Peace with him above all things viſible; and ſo walk as that *you* may be preſerved therein: And wait upon him in the Gift which *you* have received from God, and *you* will feel his Everlaſting Bleſſings to flow in upon *you*, and his Mercies and Loving-kindneſſes will be renewed unto *you Morning* by *Morning*, whereby *you* will be aboundantly refreſhed, and be kept living unto the *Lord*; and a daily growth *you* will witneſs from Strength to Strength, and from one Degree of Grace unto another, until *you* appear before the *Lord* in *Sion*, in compleat *Beauty* and perfect *Holineſs*.

And

And ſo, as *you* in Patience wait upon the Lord, and walk before him in his Covenant of Grace; and dwell in his Pure Holy Power, and be ſubject thereunto in all its Leadings and Requirings; then *you* will ſee the Lord pleading *your* Cauſe in the Hearts of *your* Enemies, and working *your* enlargement and Liberty by his own ſecret Hand of Power; by which he will turn back the powers of Darkneſs, and remove the Seat of Violence, and will exalt his own Kingdom and Righteouſneſs in the Earth, and Oppreſſion ſhall be far away; for this is his Decree and Determination; and thoſe that riſe up againſt him in this day of his Appearance, or oppoſe him in his Work, ſuch ſhall be ſcattered by the Breath of his Mouth, even as Chaff is ſcattered before the Wind: And then ſhall the Righteous rejoyce, and be glad in the God of their Salvation. And ſo *you* will ſee that all theſe Tryals and Sufferings which ſhall come upon any of *you*, ſhall work for *your* everlaſting Good, and for the Glory of the Lord, and ſhall make for the furtherance of the Glorious Goſpel of our *Lord Jeſus Chriſt*; who is the Captain of our Salvation, and was made perfect through Suffering, and is now ſet upon his Throne, at the Right-Hand of the Father, to judge the World in Righteouſneſs; to whoſe Scepter and Dominion all Powers, Thrones, and Dominions muſt bow, and bend, and become ſubject; for the Mouth of the Lord hath ſpoken it.

And therefore let none faint in their minds, becauſe of the preſent Rage of the Adverſary, but look unto him who lifts up the Head above the Raging Waves of the Sea, and *you* will ſee him to ariſe, who will rebuke the Rage of the Devourer, and will cauſe a great Calm.

And ſo, my dearly beloved Friends, Keep in the Covenant of Peace and Life; and feel the pure Power of the Lord

Lord God Almighty to bound *you*, and compaſs *you* about; and feel *your* Unity and Fellowſhip in it with the Lord, and one with another; and watch over one another in Love; and build up one another in *your* Moſt Holy Faith; ſo will *you* have dominion over the World, and come to know the Earth to be *your Foot-ſtool*; and ſo in and through *him*, who hath manifeſted his eternal Love in *you*, *you* will be more than Conquerors, even through his eternal Power, who ſubdueth all thing unto himſelf, that he may Raign over all whoſe right it is, and unto whom the Kingdom doth belong; and unto him be Glory and living Obedience for ever, *Amen.*

And ſo, the *Lord God of Power* and *Love* be amongſt *you* all, and fill *you* with his *Love* and *Power*, that ſo *you* may be kept out of the Snares of the Evil One (for that hath oft been the Breathing of my Soul for *you* in ſecret) and that *you* may walk before him in the Purity of his holy Spirit, and be kept unſpotted from the *World:* And ſo, in the Bowels of *our Lord Jeſus Chriſt* do I moſt dearly and tenderly ſalute *you* all, who are of the Family of my Father, and of the Houſhold of Faith; and the God of Love and Peace be with *you* all.

Barbadoes, this third Mon. 1661.

I am your Dear Brother, in the Patient Long-Suffering Spirit of our Lord and Maſter, and a Traveller for the Redemption of the Oppreſſed Seed,

Joſiah Coale.

TO

To the

Called of God

Every where, who are Witneſſes of the Eternal Excellency of the

SON of RIGHTEOUSNESS;

Who is now appear'd in his Majeſty and Glory, in this Day of the FATHER'S LOVE to the Children of Men.

The Fourth general EPISTLE.

MY Dear and Everlaſtingly well beloved Friends, Brethren, and Siſters, with whom in the Covenant of Life, and Kingdom of Peace, Glory, and Eternal Felicity my ſoul reſts, and is at Peace and perfect Freedom; where the Glorious Preſence of the God of Life (who is *Jacob*'s Shepherd) is enjoyed; and is known to be an open Fountain, daily adminiſtring of his Heavenly Rich Vertue and Goodneſs, to the conſolating and refreſhing of our Immortal Souls; ſo that we have no need to complain of Poverty, becauſe he (who is the Fountain of all *Good*) is continually with us, and never

never ceaſes to adminiſter into his own, according to their ſeveral Neceſſities, as in his pure Fear and Power they wait upon him, and walk before him: And this I know many of *you* are not unſenſible of, for whom a Feaſt of Fat Things is prepared, and a Table richly deckt is ſpread before *you*; where every hungry one may feed, and be refreſhed; and the Breaſt of *Conſolation* is alſo known, at which every Babe may ſuck, and be ſatisfied; and ſo all having acceſs unto this, *you* may here be delighted with the abundance of the Treaſure of my Father's Heavenly Kingdom; the Windows whereof being now open'd, a Bleſſing is poured forth without meaſure.

Oh! that all who profeſs the Name of the Lord were throughly ſenſible of this thing! then would their ſouls (with us) delight in Fatneſs, and their hearts would be enlarged thereby; ſo that they would find Encouragement to run the Way of his Commandements even with Delight; and nothing would be counted too dear to part withal for his ſake, who hath call'd us (and is bringing many Sons and Daughters) unto Glory and Vertue.

Wherefore my dearly beloved Friends, be ye encouraged to walk on in the Way of the Lord, though it be ſtrait to the Earthly Man; and be ye content to paſs through *Evil-Report*, and *Good-Report*; and let him be *your* Example in all things, who, when he was reviled, he reviled not again; and when he ſuffered, he threatned not, but committed it to him who judgeth Righteouſly; as a Lamb before the Shearer is Dumb, ſo he open'd not his Mouth.

Therefore I ſay Friends, Let none be diſcourag'd becauſe of Tryals, and Sufferings, and Perſecutions, nor becauſe of the Frowns of the Enemy for God's Truth;

neither be Diſmayed becauſe of the proſperity of the Wicked, whoſe Day ſhall paſs away ſwiftly, and ſhall be no more: but every one put on Strength, and Courage, and Boldneſs in the Name of the Lord; and as valiant Souldiers, endure Hardſhip, and fight the Good Fight of FAITH, and lay holy on Eternal Life; for the Lord God Almighty is with us, and takes our part; and he aſſuredly will fight our Battels for us, before whom all the Nations of the Earth are but as the Drop of a Bucket; and therefore its in vain for them to contend with the Almighty, who is on our ſide, and is greater in us then he that is in the World; whoſe eternal Glory and Excellency is now revealed; Praiſes and Halelujahs to the Moſt High forever.

Wherefore Ariſe, ariſe, thou Seed of the Covenant, ariſe and ſhine, for thy Light is come, and the Glory of the Lord is ariſen upon thee; though the Earth be covered with Darkneſs, and groſs Darkneſs be over the People, yet the Lord is become thy Everlaſting Light, and thy God thy Glory: Wherefore ſhake thy ſelf from the Duſt of Earth, and put on thy beautiful Garments, Oh *Jeruſalem*, the holy City; for this I teſtifie in the Name of the Lord, *That henceforth there ſhall not come into thee the Uncircumciſed, nor the Unclean; but thou ſhalt be called the City of God, the Place wherein his Honour dwells.* Wherefore all ye Inhabitants thereof, my Fellow Citizens, and beloved Brethren and Siſters, with whom my Life is bound up, and with whom my ſoul rejoyceth; who are ſurrounded with the great Salvation of God, and know it to be the Wall of this Holy City, the Gates whereof is Praiſe, and ſtand open Night and Day, though the Unclean cannot enter into it: I ſay unto *you* all, Let the High Praiſes of God be

in

in *your* Mouthes; and ceaſe not to make mention of the Wonders of the Lord, and of his Works, which he hath wrought for *you*; and tell of his Goodneſs and Loving-kindneſs, and ſpeak of his Praiſes; that the Glory of his Appearance in *you* may be admired amongſt the *Heathen*, in this the Day of the Lord's Power, wherein his Excellency and Majeſty is ſeen, of which we are Eye-witneſſes; and therefore can we not ceaſe to make known his Power and Coming, that others alſo may be turned to the Light of God in them, their to wait for his Appearance.

And though there be a Generation that would have us ſilenced, as the Phariſees would have Chriſt to rebuke his Diſciples, when they went Triumphing to *Jeruſalem*, and the High Praiſes of God were in their Mouthes, yet they were not to hold their peace, but to go on, and preach his Name amongſt all Nations, that People might be turned unto God. And though they were again afterwards charged to ſpeak no more in his Name; yet they conſidered, *That it was better to obey God than Man*: For they who followed the Lamb were Called, and Choſen, and Faithful; and they loved not their Lives unto the Death, but went on boldly preaching in the Name of Jeſus, not regarding the Threatnings of corrupt Man, but had reſpect unto the Lord above all, who is the ſame at this day as ever he was; and his Faithfulneſs is the ſame forever unto them that are truly Faithful unto him.

And his wonderous Works, and Majeſty, and Glory is now ſeen by us, in this our Day, even as by them in the dayes of old; wherefore let the ſame Courage, Boldneſs, and Faithfulneſs appear amongſt *you*, as was in them; though I do not at all upbraid *you*, neither was it in

my Heart ſo to do; but as a Brother of the ſame Root and Off-ſpring with *you* (who are begotten by the ſame Word, and brought forth by the ſame eternal Womb, which is Holy forever) do I exhort *you* in Bowels of the ſame tender Love, with which *our* Hearts are filled, to continue in Stedfaſtneſs, & hold faſt *your* Integrity in Faithfulneſs unto the End every one in *your* ſeveral Stations and Callings, that *you* may adorn the *Glorious Goſpel* of Peace and of Salvation; that ſo, *you* dwelling in the Pure, Divine, Heavenly Power, thereby *your* Lips may be opened, and *your* Mouthes may ſhew forth his Praiſe; that his Name may be known to be great in the Aſſemblies of his Saints, and in the Congregations of the Righteous; that ſo Nations may be gather'd unto him, and Kings unto the Brightneſs of his Riſing; that ſo the Name of the *Lord* may be ſpread even to the Ends of the Earth, which is now to be exalted above every Name, to which every Knee muſt bow, and all Tongues confeſs.

Wherefore all *you* my beloved Friends, Brethren, and Siſters, who are of the Royal Off-ſpring, and of the Holy Seed, which is the Heir of the *Bleſſing* and *Promiſe* of the *Father*: I ſay unto *you* all, dwell in the feeling of the Immortal *Birth*, every one in *your* own particulars; for therein the Heirſhip ſtands, and to that the *Bleſſing* is ſure; and as *you* keep Faithfully joyn'd unto it, therein *you* will know the *Heavenly Dominion* and *Power*, which goes over the Powers of the Earth and Darkneſs (with which the Earth is cover'd) and will give *you* to ſee before they were.

And here the Son is known, who was glorified with the Father before the World began, and who is the expreſs Image of his Father's Subſtance, and in whom the Fulneſs

Fulneſs of the Godhead dwells, and unto whom all Power in Heaven and in Earth is given. And this is he, who now is come in Power and great Glory, of whoſe Power and Coming *you* are his Cloud of Witneſſes, who know the Birth of the Immortal *Seed*; and it is becauſe of this that the *Heathen* rages, and the Nations are angry; and therefore do they Revile, and Perſecute, and Smite with the Fiſt of Wickedneſs, according as it is written, *He that is born after the Fleſh perſecutes him that is born after the Spirit:* And theſe things they do unto *you*, becauſe they know not him, of whoſe Coming *you* are Witneſſes. Nevertheleſs, Dwell ye in the Spirit, and walk in the Spirit ye that have the ſenſe and feeling of the working and operating thereof in *your* inward Parts in any meaſure, and anſwer the Motions thereof in all things; for therein *your* Peace and *Conſolation* conſiſteth, and *your* Everlaſting Refreſhment, which none can hinder *you* of, as *you* obey the Truth according to the Motions of the Spirit of Truth; and therein walking, *you* will not fulfil the Luſts of the Fleſh; but the Croſs will be dwelt in, and Self-denyal will be known and witneſſed, and the Power of the Lord will be felt, which makes willing to come into the Obedience of the Croſs, whereby the contrary part will be crucified, and mortified and the Old Man will be wholy put off with his Deeds, and the New Man put on, which is created after God in Righteouſneſs and true Holineſs. And ſo here walking every one in *your* own meaſures, in Faithfulneſs to the Lord, *you* will feel the Lord adminiſtring unto *you* of his rich Vertue to the filling of *your* Hearts, and to the making of *your* Cups to overflow; for this I teſtifie unto you, and that by the Spirit of the Lord, That the Lord's Love, and Mercies, and the Riches of his Grace did never

more